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From the British Magazine.

DR. LINGARD AND WILFRID.

There is no circumstance recorded in the church history of our Anglo-Saxon forefathers on which the advocates of Rome have laid greater stress than the appeals of Wilfrid to the Holy See. On this isolated fact they have most industriously raised the ponderous structure of papal supremacy in this island; nor is their argument altogether devoid of plausibility. "The history of his appeals," says Dr. Lingard, "has been narrated by two classes of writers, as opposite in sentiment as distant in time; by contemporary historians, who lament the causes which rendered them necessary, and hail the success with which they were attended; and by modern polemics, who condemn them as unwarrantable attempts of an ambitious prelate to preserve his own power by sacrificing the religious liberties of his countrymen. The clamorous warmth of the latter opposes a curious contrast to the silent apathy of the former; and a diligent comparison will justify the conclusion, that the present champions of the independence of the Anglo-Saxon Church are actuated by motives which never guided the pens of the more ancient writers." After this spiteful observation, he goes on to detail such parts of Wilfrid's history as make for the Romish cause, omitting all that may bear an opposite interpretation, (which, I conclude, is what he means by "clearing the history of Wilfrid from the fictions with which modern controversy has loaded it;") and ultimately informs us, that the case proves incontestibly "the utility of the *supreme jurisdiction* of the pontiffs." Dr. Lingard's rapid and summary process was, assuredly, likely enough to lead him to such a conclusion; every one cannot, however, proceed by these seven-league strides, and I must therefore beg leave to follow, non passibus æquis.

Before pronouncing, then, on the character of Wilfrid, and the conclusions to be drawn from his conduct, it will be desirable to consider his education, and the peculiar circumstances in which he was placed.

The principal authorities for the life of Wilfrid are Bede and Eddius, both, unfortunately, firm adherents to the Romish party. The latter was chaplain to Wilfrid, and is strongly devoted to the interest of his patron, and determined stoutly to defend him in every thing, at all hazards; and Bede himself, though, beyond doubt, the greatest scholar of his time, and, in general, an impartial historian, occasionally suffers himself to be misled by his fondness for the cause of Rome, and shows that even he could garble history a little, when the defence of Romish tenets required it. By the help of these authorities, however, especially Bede, with some occasional assistance from other sources, I proceed to investigate the matter.

At the age of fourteen, (A. D. 653,) says Bede, Wilfrid contracted a strong desire for the monastic life, and his father approving of his choice, the care of his instruction was committed to the monks of Lindesfarne. Here his attention both to study and to discipline were unwearied; but conceiving, says his historian, "that the way of virtue delivered by the Scots was in nowise perfect," he determined to go to Rome, and see what ecclesiastical and monastic rites were observed in the apostolic seat. This design meeting with the approbation of the brethren, was communicated to the Queen Eanfled, who sent him to her cousin Ercenbyrht, King of Kent, requesting that he might be honorably forwarded to Rome. At the court of Ercenbyrht he met with Benedict Biscoh, a youth of warm and devoted temperament, and, like himself, inflamed with an enthusiastic desire to visit the Apostolic See. With the king's approval the two youths set out for Rome, and proceeded as far as Lyons, where they parted company. Benedict pursued his journey to Rome, but Dalfinus, Bishop of Lyons, charmed, if we may believe Bede, with the talents, acquirements, beauty, and cheerful elegance of young Wilfrid, detained him under his own protection, and even offered him a considerable fief, together with the hand of his niece, and the honor of adoption. These the young man graciously declined, and disclosed to the bishop his intention of visiting Rome, and was accordingly sent forward on his journey, the venerable prelate providing him with an appropriate escort.

On arriving at Rome, he for some months applied diligently to his studies under the pious and learned Archdeacon Boniface, under whose tuition he acquired the Roman method of computing the festival of Easter. After this he returned to Dalfinus, received from him the tonsure, and lived with him three years, and would ultimately have been his heir, had not that prelate been cruelly murdered by order of the Queen Bathild, to whom, it would seem, he had given some offence, though of what nature we cannot now discover. Young Wilfrid accordingly returned to England.

An education of this kind must have had an incalculable effect on the mind of young Wilfrid. Dalfinus himself was probably a staunch Romanist; but under the able instruction of Boniface, Wilfrid's mind, already imbued with high notions of Roman perfection, must have absorbed every Romish dogma with a most insatiable avidity.

Now it is true that Gregory the Great repudiated the authority claimed by the Roman See, but not every pontiff was possessed of Gregory's unassuming character. Long before his time, the claims of the papacy to interfere in the economy of foreign churches had been advanced and rebutted. Even so early as the beginning of the fifth century, in the year 417, the Sixth Council of Carthage, with the venerable St. Augustine of Hippo at its head, had been forced to enter a decisive protest against the encroachments of the pontiffs Zozimus, Boniface, and Celestine; and indeed the aspiring policy of the Roman bishops may be traced even to higher antiquity. Succeeding bishops had imitated the example of these, so that Gregory's moderation must be esteemed rather as an exception to, than a sample of, the papal line of conduct. We may then reasonably suppose that Boniface neglected not to instil into his pupil's mind, already too apt to receive such impressions, a firm conviction of the Pope's authority as supreme judge in all controversies relative to ecclesiastical doctrine and discipline.

At Wilfrid's return Oswy, or Oswio, was reigning in Northumberland, and was then the most powerful monarch of the Anglo-Saxons. By his order, Wilfrid was ordained priest by Ægilbyrht, Bishop of Wessex, and to his care was committed the education of the king's sons, Alfred and Ecgfrid. Oswy had married Eanflede, daughter of the King of Kent, a princess who had been educated in the Romish customs, and who after her marriage obstinately adhered to the prejudices of her education. The king, on the contrary, adhered to the British school, and accordingly each party celebrated the paschal seasons at their own time; so that, frequently one party was enjoying the festivities of Easter, while the other was practising the austerities of Lent. By this means the Northumbrian monarch found his political happiness marred by domestic trouble, and at length consented to have the matter decided in a public synod. "When a man," says Mr. Soames, "who has so long resisted under such circumstances, at last expresses an intention of solemnly reconsidering the subject in dispute, he has generally made up his mind to seek some plausible pretext for giving way." It was then probably with this intention that Oswy, in the year 664, convoked the Synod of Strenæshalch, (Whitby,) the issue of which decided the question in favor of Rome. Colman, Bishop of Lindesfarne, defended the British system against Wilfrid, and maintained that it was derived from St. John; but not being able to claim, as Wilfrid did for St. Peter, from whom he derived the Roman system, the power of the keys, Oswy gave way to Wilfrid, "lest, when he should knock at heaven's gate he should be refused admittance." This stroke of royal wit was generally applauded, and the Roman system accordingly established. Colman, however, and the British controversialists felt themselves somewhat ill-used. He accordingly retired to his monastery, and after some interval resigned his bishopric, on which Wilfrid was raised, A. D. 665, to the episcopacy of Northumbria. This appointment he had nearly lost by his childish vanity, which made him stay parading his new dignity in Gaul (whither he had gone to receive consecration from his friend Ægilbyrht, now translated to Paris,) till A. D. 669; during which period the king, incensed at his delay, had caused St. Chad or Ceadda, abbot of Læstingham, to be consecrated in his place. He was, however, recognised by Theodore, Archbishop of Canterbury, who arrived in May, 669, and St. Chad willingly retired to the seclusion of his monastery.

In the year 670, Oswy died, and his younger son Ecgfrid, succeeded to the throne of Northumbria, the elder and more talented Alfred being set aside on account of his illegitimacy.

Three years after this, Archbishop Theodore convoked the famous Council of Hertford, which enacted ten canons, whereof the ninth was—That as the number of the faithful increased, bishops should be multiplied; a 'point,' adds the Council, as if to express the anxiety of the fathers on the subject, "which we have, up to the present time, not sufficiently attended to." Under this law, it was determined to divide the immense diocese of Wilfrid, and to erect his favorite monastery of Hagulstad (Hexham) into an episcopal see. This was more than Wilfrid's pride and avarice, admitted even by his panegyrist Eddius, could submit to, and he accordingly refused obedience to his sovereign and metropolitan.

Another circumstance contributed to render Wilfrid obnoxious to Ecgfrid, and this was, his systematically abetting the fanaticism of that sovereign's wife, Ætheldryth, a princess most pertinaciously determined, not only to preserve the integrity of her person, but also to desert her husband, and shut herself up in a nunnery. Eddius attributes his disgrace to his haughtiness, avarice, and his ostentatious and unbecoming style of living. All these causes probably contributed to his ruin, but most of all, I conceive, his opposition to the ninth canon of the Council of Hertford. He was in fact degraded from his bishopric with the deliberate sanction of Theodore, in the year 678, and the see was divided into those of York and Hagulstad, (Hexham.)

To this his turbulent temper refused submission, and the prejudices of his education immediately led him to seek redress at the hands of the Roman pontiff. He immediately took ship: but being driven by a storm on to the coasts of Friesland, and liberally entertained by the king, Eadgils, he well repaid his hospitality by the conversion of himself and his people to Christianity. The winter being over, he proceeded to Rome, where he found a council of one hundred and twenty-five bishops sitting, to consider the doctrines of the Monothelites, before whom he laid his cause. The council decided that he had been uncanonically disgraced, and Pope Agatho sent him back to England, with a mandate to the king for his restoration. Ecgfrid, however, seems to have acknowledged no authority superior to his own, and accordingly treated the papal mandate with contempt, for a time thrust the disgraced prelate into prison, and on his enlargement, which was granted to the entreaties of the Abbess Ebba, condemned him to perpetual banishment. These are the plain facts of the case; and Dr. Lingard's pompous and lengthy declamations must give way to them; as no man, whose reason is not most deplorably warped by obstinate prejudice, can ever believe that, had papal authority been recognised in Northumbria, Ecgfrid would have acted so directly in contravention of the pontiff.

On his liberation from prison, Wilfrid retired to Sussex, where he remained some years, under the protection of Ædilwalch, which time he spent in the honorable labor of evangelizing that country. The period, however, of his exile was approaching; in the year 684 Ecgfrid was slain in battle, and his talented brother Alfred raised to the Northumbrian throne. This prince, two years after receiving the sceptre, recalled Wilfrid from banishment, and reinstated him in his former honors. At first, indeed, he had not all restored to him; but on the death of St. Cuthbert, in 687, he again recovered the whole of his former jurisdiction.

The excellent and apostolic Theodore died in 690, (Sax. Chron. in anno.) Before his death he thought over the missionary labors of Wilfrid in Sussex and Friesland. Conceiving that his conduct to him, as one who had certainly labored extensively in the vineyard of CHRIST, might possibly be deemed harsh, and hoping, doubtless, that his turbulent spirit had been sufficiently subdued by adversity, he very ingenuously wrote in his favor to the Northumbrian monarch. This act of considerate kindness has been magnified by Malmesbury, and, in modern times, by Dr. Lingard, into a great and signal repentance; but it would be useless to dwell on their foolish exaggerations.

With the restoration of his bishopric, however, Wilfrid's haughty and turbulent spirit revived; he still resolutely refused to allow the division of his diocese, and the elevation of the Abbey of Hexham into an episcopal see, according to the provisions of the Synod of Hertford; and again therefore, with the consent of Brithwald, the successor of Theodore, and the other prelates of the country, his sovereign deposed him from his episcopal chair.

Heedless of the contemptible issue of his former application to the Holy See, he hastened to Rome, laid his cause before the pontiff, John V., and obtained a second papal mandate for his restoration. With this he betook himself to the court of Mercia, whence he dismissed two ecclesiastics with the Pope's letter to Alfred. The Northumbrian monarch was courteous but inflexible. "My venerable brethren," he replied, "ask of me whatever things are necessary for your own comfort, and I will grant them, as proofs of my great respect for you; but from this day make no solicitations on behalf of Wilfrid, your lord. What my royal predecessors and the archbishop sent formerly from Rome, with almost all the prelates of Britain, thought fit to order, I will never change while I live, whatsoever writings you may bring me from the apostolic seat, as you call it." To this determination Alfred firmly and temperately adhered, till, in A. D. 703, he was released from his earthly labors, and descended to the tomb universally regretted by a people whom, during a reign of nineteen years, his wisdom had enlightened and advanced, while his virtues had cherished and humanized them.

The transactions succeeding his death show more fully the character of Wilfrid than any thing that has yet come under our notice; and serve to paint him in colors at once contemptible and disgusting.

On the death of Alfred, an individual named Eadwulf seized the reins of government, and supported himself in his usurpation by a military force Regardless of the rights of Osred, son of Alfred, lawful monarch of Northumbria, Wilfrid instantly tendered his services to the usurper, and received the answer which his rebellion and perfidy deserved—"I swear by my salvation," replied Eadwulf, "unless within six days he depart from the kingdom, he and all his escort shall perish." Incensed at this rebuff, he immediately united himself with Osred. Eadwulf was expelled, and in two months' time the rightful sovereign saw himself established in the kingdom of his fathers. A synod being then convened on the margin of the River Nidd, the See of Hexham was allowed him, doubtless in consideration of his services to the reigning monarch, rather than out of deference to the Pope's mandate, for which the same prelates had but lately shown their contempt. This see he held four years in quiet, and died at Oundel, in Northamptonshire, in the year 709. His remains were interred on the south side of the altar in St. Peter's Church, Ripon; and his epitaph is given by Bede at the end of the detail of his life.

Such was the conduct and such the success of the first Englishman who introduced the system of appealing to Rome into this country. In estimating his conduct, much allowance must be made for his education; but his treachery and tergiversation in the case of Eadwulf and Osred, recorded by his panegyrist Eddius, beggars all charity, and we cannot help placing him, in spite of Dr. Lingard's labored defence, among the class of selfish patriots who sacrifice the liberties and interests of their countrymen to their own ambition, pride, and avarice; while the abundant contempt and misprisal poured on his appeals, both by Ecgfrid and Alfred, so far from establishing, as Dr. Lingard supposes, the "reputation and utility of the supreme jurisdiction of the Roman pontiff," must demonstrate to any one, not laboring under a strange obliquity of mental vision, the utter independence of the Anglo-Saxon Church.

From Rev. W. Gray's Treatise.

SUMMARY OF REASONS FOR BAPTIZING INFANTS.

1. The command of our LORD to baptize all nations was as much a command to *baptize infants as adults.*

2. At the first formation of a visible Church, GOD ordained that *infants should be members of it.*

3. In making this appointment, he directed that *they should be formally admitted to it, by its initiatory seal,* just as older persons were, and evinced his deep displeasure when that ceremony was omitted.

4. He afterwards signified, in most express terms, his will that *infants should be members of his covenant,* and share in its temporal and spiritual blessings.

5. The invariable principle of the Divine government, under every dispensation, has been *to connect infants with their parents in the participation of covenant mercies.*

6. In this as in other respects the visible Church has in all ages been a type of the heavenly Church. Why should we destroy the resemblance between the type and the antitype, precisely at the period when there is most reason to look for it? Infants in the Church, from Abraham to CHRIST, two thousand years—from CHRIST to the Reformation, one thousand five hundred more—*out of one small part of it, from the Reformation to the end of the world*—and then in the whole of it again from thenceforward to all eternity—is there not something inconsistent here?

7. In the New Testament, the language of our LORD in regard to infants shows they were *to occupy the same place in his Church under the Gospel as under the law.*

8. This conclusion also necessarily results from the fact, that *the nature and design of his Church have been the same under both dispensations,* as well as *the covenant upon which that Church is founded.*

9. The strict analogy between circumcision and baptism shows that the latter should be applied to *all that are entitled to be members of the Christian Church, infants as well as adults.*

10. The language of the apostles, addressed and referring to young children in the different churches to which they wrote, shows that these children were baptized members of those churches.

11. St. Paul *assumes, as a well-known fact, their title to membership,* and grounds upon it an argument in regard to the marriage connexion.

12. The practice of the apostles, in administering baptism to *the families* of those who were converted to the faith, affords additional evidence that infants were baptized.

13. The *practice of the Christian Church,* from the very days of the apostles down to the time of the Reformation, in every country without exception, and among every sect of Christians, has been to baptize infants.

14. Men of learning and celebrity, who lived as near to the apostolic times as we do to the times of the Reformation, *they never heard of any, whether orthodox or heretical, who denied baptism to infants.*

15. History does not by any means afford so strong an evidence *that immersion was the primitive practice* of the Church, and yet Baptists esteem *that evidence a good and valid one in its favor.*

16. The *design of baptism,* when truly stated, shows that it ought to be administered to infants as well as adults. Whether we regard it as a *symbol,* an *instrument,* or a *pledge,* it is strictly applicable to their case.

17. The arguments to which our opponents resort in defence of their principles confirm us in the above conclusion; for they are obliged to deny that the whole Bible should be the standard of reference—to identify the baptisms of CHRIST and John which were essentially distinct—to apply passages of Scripture to infants which only refer to adults—to sever GOD's visible Church into two distinct churches—to deny the sameness of the Abrahamic and Christian covenant—to reject many plain intimations in the New Testament as to the relation in which infants stood to the Church—to maintain an erroneous and contracted view of the design of baptism, and to withstand the overpowering evidence of the universal and constant prevalence of infant baptism, in the Christian Church, for fifteen centuries after CHRIST. Ought the man who desires to act consistently to give up his faith, his Church, his communion, for such opinions as these?—*Colonial Churchman.*

COMMUNICATIONS.

For the Churchman.

JUSTIFICATION IMPERFECT IN THIS LIFE.

Mr. Editor—I like the references in your excellent paper to the homilies and Prayer-book, on the subject of justification; and that also to the "Erudition." But there is one portion of our standards which appears thus far to have escaped notice; I mean the Office for the Visitation of the Sick. Let any person read that Office attentively, and he will perceive these two things, viz. that it is chiefly designed for members of the Church who have been walking worthy of their vocation, and that it regards these as yet seeking justification or remission of their sins. Such persons have already been justified, or, to speak accurately, have entered upon that progressive state; of this there cannot be a doubt, yet they pray, through the minister, for further justification, till the very moment of departure.

The sick person is called GOD's "servant," and is declared to "put his trust in" GOD. He is regarded as having both "faith" and "repentance." His chastening is considered as a mark of GOD's "love," and of his being a "son whom GOD receiveth." He is termed a "Christian person." Such language implies that he is justified; that is its proper sense; though it may be applied also to the unworthy; for to these the comforts of the Gospel are, as Doddridge remarks, like a lancet concealed in a sponge, inflicting secretly a wholesome wound.

Now this justified person is desired to "accuse and condemn himself for his own faults," that he may "find mercy at our heavenly Father's hand for CHRIST's sake," in the day of "account." Of this justified "servant" of GOD, it is still said, "who most earnestly desireth pardon and forgiveness." While he is declared to "put his full trust only in GOD's mercy," the prayer is, "impute not unto him his former sins." And that these "former sins" include those committed before he was [first] justified, is explicitly asserted in another prayer: "Give him unfeigned repentance for *all* the errors of his life past, and steadfast faith in thy Son JESUS, that [all] his sins may be done away by thy mercy, and his pardon sealed in heaven, before he go hence." How could any words, not technical, declare more fully that justification from our first sins is not so perfect, but that there needs more justification till we are "going hence?" At that moment also, "at the point of departure," though the sick person may have evinced by the best proofs his justified condition, the prayer for his soul is to the same effect, and refers again to *all* the errors of his life: "Wash it, we pray thee, in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that *whatsoever* defilements it may have contracted in the midst of this miserable and naughty world, through the lust of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee." If these quotations do not prove that progressive justification is the doctrine of our Church, I know not how it could be proved from any devotional forms.

In the Church of England, there is the further evidence of the Absolution for the Sick: "Our LORD JESUS CHRIST...... of his great mercy forgive thee thine offences: and by his authority committed to me, I absolve thee from *all* thy sins," &c., whether previous or subsequent to [the first] justification.

So likewise in the Form for Unction of the Sick in King Edward's First Liturgy, (see Wheatly,) "We his unworthy ministers and servants humbly beseech the Eternal Majesty ...... to pardon thee *all* thy sins and offences committed by all thy bodily senses, passions, and carnal affections."

On a review of these many extracts, I put the question to every candid reasoner—how can a man have *all* his sins pardoned at a given time, who has already had part of them perfectly and finally forgiven? Forgiven some sins are at the time of the first justification, and others as justification advances. Yet none are so forgiven, but that forgiveness must be again and again implored for those very sins as well as later ones, as long as life continues. And thus it appears that our justification is imperfect in this life, i. e., until this life is passing away. This is clearly the doctrine of our Prayer-book, and of the Protestant Episcopal Church.

SCRUTINY.

For the Churchman.

WHICH DEATH WOULD YOU DIE?

Twice have I watched the bedside of the sick and dying. Years ago it was my lot, in discharging the common charities of life, to tend the couch of one with whom casual intercourse had brought me into contact. The struggle between life and death was fierce and protracted; the agonies of expiring nature were long and violent: the whole scene was gloomy and distressing. The request "Pray for me" alone shed a feeble ray of light upon the dark and deep uncertainty of the future. It was over—and I thought "death *is* terrible."

Again, in the providence of GOD, have I seen death face to face, and this time he has come home to me. Days, weeks, and months have I watched at the bedside of one whom I loved. Hour after hour have I marked each changing hue of the countenance that in joy and in sorrow beamed on me with the same unvarying tenderness and love. Pain did its worst: again and again death seemed at the door: each day strength failed, new sufferings assailed their victim, and hope of life became more and more feeble. But "patience had its perfect work;" faith kept the Saviour near: there was no murmur, no complaint; not even a regret broke the even tenor of her most exemplary submission to her Father's will. For hours her dying agony was sharp: still her "GOD was merciful," her "Saviour was her all in all." At length her spirit was released from its prison-house, and I was alone. My heart was desolate; and yet I saw, I felt, that this time *death was lovely.*

> ——"the place was bright
> With something of celestial light."

Ye who yet halt between two opinions, compare these two, and choose which death ye would die. Then take the path which leads to the one you prefer, ere your journey's end be reached, and the door be shut against you.

> "O soothe us, haunt us, night and day,
> Ye gentle spirits far away,
> With whom we shared the cup of grace,
> Then parted; ye to CHRIST's embrace,
> We to the lonesome world again—
> Yet mindful of th' unearthly strain
> Practised with you at Eden's door,
> To be sung on, where angels soar,
> With blended voices evermore."

Keble.

THE FETE OF ST. PETER'S DAY AT ROME.

(*Concluded.*)

> "But lo, the dome—the vast and wondrous dome—
> To which Diana's marvel was a cell—
> CHRIST's mighty shrine above his martyr's tomb!
> I have beheld the Ephesian's miracle,
> Its columns strew the wilderness and dwell
> The hyena and jackall in their shade;
> I have beheld Sophia's bright roofs swell
> Their glitt'ring mass i' the sun, and have surveyed
> Its sanctuary, the while the usurping Moslem prayed.
>
> But thou, of temples old or altars new,
> Standest alone with nothing like to thee—
> Worthiest of GOD; the Holy and the True.
> Since Zion's desolation, when that he
> Forsook his former city, what could be,
> Of earthly structures, in his honor piled
> Of a sublimer aspect? Majesty,
> Power, glory, strength, and beauty, all are aisled
> In this eternal *ark* of worship——
> Enter—"

As all the bells of Rome merrily rang, and the heavy peal of St. Peter's sounded throughout the city, I paused upon the threshold, and for a moment gazed. The labor of centuries, the wealth of kings, silver and gold, mosaic pictures of rich inlay, marble statues of colossal size, costly altars of surpassing finish, and gigantic columns hung with scarlet, contributed to the surrounding splendor; and in the vast expanse of the interior of St. Peter's I stood completely motionless, awed by the majesty of the scene. Recovering from the imposing effect which I always experienced in entering the building, I slowly walked along the ground aisle towards the famous bronze statue of St. Peter. This old image of Jupiter Capitolinus, by the magical touch of Gregory the Great, sanctified into the holy personification of the apostle, instead of his usual bronze garment, was covered with a dress of scarlet embroidery, worked all over with gold. On his uncovered hand was perched a small gilt eagle with outspread wings, and on his head was placed a tiara of silver chase-work, surmounted by the cross. The eagle, tiara, and dress were covered with jewels. Among these were the ruby, emerald, sapphire, and chrysoprasus, and one upon the apostle's breast I particularly noticed shining like fire. To guard these precious gems, two young boys in robes of white stood on either side with a long staff in their hands; and near each was a massy gilded candlestick containing a tall waxen candle, lighted in honor of the sacred statue. In front were two others of similar workmanship, and a taper light dimly burning in a large brazen lamp, suspended from the ceiling. Around were gathered crowds, beggars and gentry, each anxious to receive a blessing, while they kissed the projecting foot, and marked with it upon the forehead the sign of the cross. There was the aged man. Time had touched his forehead with his silver wand and his locks were white as snow. His cheeks were bronzed by many a summer sun, and in a few more days his earthly pilgrimage would cease. With a feeble step he tottered on his staff, and bending low his palsied head, he kissed away his sins. The cherub infant too was there. In its round cheek danced the hues of health, and many a playful smile innocently dimpled around its lips. The glee of infancy shone within its eyes, as the mother's name was lisped; and she with a beating bosom raised her child within her arms, and placed its little mouth upon the bronze foot. Yet with little reverence did many give the kiss, and sometimes with a hearty smack, that sounded among the crowd, and by the handkerchief of the next comer was entirely dissipated. In half pity, half disgust, I left the statue, and turned my attention to the high altar, covered with golden candlesticks, and presenting a brilliant appearance. More than one hundred lights in brass lamps of elegant forms surrounded the whole of the front balustrade, and were arranged even down the flight of steps to Canova's statue of Pius VI., kneeling before the Sacra Confessione. These lights, the perpetual fire of St. Peter's, are generally of oil, but on this occasion wax was substituted. At intervals were enormous candlesticks, wrought with gilt-work of exceeding beauty, and immense vases of porcelain superbly silvered, containing artificial flowers of exquisite loveliness. Behind the Baldachino, the Tribuna was decorated with broad curtains of crimson, whose gorgeous drapery overhung the throne prepared in state for the reception of the Pope. While all awaited his coming I descended underneath the church and found every entry and chapel lighted. It was a city under ground illuminated.

The chapel of St. Peter was strewed all over with rose leaves and balm, while crowds were passing and repassing in every direction. When I returned above, multitudes on multitudes had arrived, and though they were thousands, yet this immense church was comparatively empty. Suddenly I heard the clangor of armed heels on the marble pavement, and looking towards the great bronze door, I saw the lifeguards of the Pope, the princes and nobility, entering in uniforms of white and blue, with three ostrich feathers waving over every head. The crowd gave way, and they arranged themselves on each side of the grand aisle, leaving room for the expected procession to pass between them. Tens of thousands had now filled the church, and all were in readiness, when one from another I heard the low whisper passing: "Il Papa! Il Papa!! Il Papa e venendo." In the distance sounded a full flourish of trumpets, swelling fuller, richer, louder, nearer, until the very dome pealed back again. The lifeguards lowered their white ostrich plumes, and all the people kneeled, while Gregory XVI., in all the pride and pageantry of pontifical pomp, slowly entered. Once more the trumpets sounded, echoing along the lofty roof of the great church and then dying away in a melody of cadence never surpassed, mingled harmoniously with the air and sweetly melted into silence—

> ——that strain again—it had a dying fall,
> Oh! it came o'er my ear, like the sweet south
> That breathes upon a bank of violets,
> Stealing and giving odor.

Clothed in vesture of white Cashmere, spangled all over with gold; wearing upon his finger a sparkling ring, that shot incessant rays at every movement; upon his head a tiara blazing with jewels, and a similar one carried in state on a velvet cushion before him; among priests, bishops, canons, and cardinals, in superb and rich costume, with embroidered slippers; beneath a gorgeous canopy seated in a crimson chair, and supported by twelve men in scarlet cloaks; two broad fans of the white peacock waving aloft on either side, like semicircles of snow studded with purple eyes; and borne above all the nodding plumes and golden mitres, the Roman pontiff moved majestically slow along the grand aisle towards the Baldachino. Arriving at the Tribuna he was deposited, and several cardinals having removed his outer robe, he ascended the throne beneath the graceful folds of the crimson drapery. Upon his left in a raised gallery, hung also with crimson, sat Don Miguel with his staff. He was a man of a commanding appearance in handsome uniform, with a star glittering on his left breast and from which were suspended several ribbons. On the right of the Pope stood the solitary senator of Rome in black broadcloth, with a straight sword of steel dangling at his side. The cardinal bishops, when indulged with permission to wait on the person of his holiness, kissed the ring on his finger, the priests the frill around his wrist, those next in office the hem of his robes, and the lower dignitaries of the church the golden cross embroidered on his slippers. Whilst they were thus engaged in the arrangement of his attire I amused myself by surveying the different countenances of the Italian gentry.

Among the ladies in an adjoining gallery, with missals, rosaries, and crucifixes in their hands, I remarked one of an uncommonly beautiful countenance, with a white veil gracefully thrown over her head and crossed upon the bosom in the Genoese manner. Being somewhat familiar with the method by which a silent conversation may be conducted at Rome between distant persons, and actuated by a curiosity by no means peculiar, I watched a scarcely perceptible, yet interesting interchange of sentiments between herself and a young man almost hidden in the surrounding crowd. Their gestures were just becoming eloquent, when the Pope rising, high mass commenced. The organ pealed and an anthem burst from the whole orchestra. But however loud and full the swell of the chorus, and deep the peal of the organ rolling along the arches of the church, the burst of the music did not fill the dome, for this would be almost like filling the sky. When his holiness knelt upon the velvet cushion, an attendant cardinal supported his train, while others adjusted the different parts of his attire, or held the book from which he read the prayers with a feeble voice. The prayers having concluded and the music ceased, he slowly walked towards the high altar, where none officiates but the pontiff himself or his cardinal dean; and taking the host from its sacred deposite among the golden candlesticks he raised it glittering in the air. The immense multitude instantly knelt upon the marble floor, and throughout the vast church was the silence of the grave. They seemed as if by a magician's wand suddenly changed into stone.

Not a feather nodded as they stood motionless, not a bosom seemed to heave, and above the kneeling thousands stood the pontiff in his robes, while the jewelled host silently flashed its streams of light. So imposing was the scene around, the majestic dome hanging over my head, the sublime expanse of the church dilated on every side, and thousands prostrate, that the grandeur of the spectacle sent a thrill, most coldly eloquent, throughout my frame, and I trembled involuntarily beneath its influence.

* * * * *

While no one can doubt the imposing form of the ceremonies of to-day, the magnificent church adding to the effect of the gorgeous pageantry, yet to me there was a tiresome mummery in devotions performed in such a language and manner as to be understood by few of those present. To one of republican feelings there was also something very degrading in the slavish and oriental submission of subjects prostrate at the feet of a monarch. Alas! I fear many joined pious veneration to the manners of the court, and placing their vicegerent of GOD upon the altar of worship, fell down before a fellow-creature, as weak, abject, and sinful as themselves.

CONCLUSION OF THE FETE—THE FIREWORKS FROM THE CASTLE OF S. ANGELO.

> "Turn to the mole, which Adrian reared on high,
> Imperial mimic of old Egypt's piles,
> Colossal copyist of deformity,
> Whose travelled phantasy from the far Nile's
> Enormous model, doomed the artists toils
> To build for giants, and for his vain earth,
> His shrunken ashes, raise this dome. How smiles
> The gazer's eye with philosophic mirth,
> To view the huge design which sprung from such a birth."

It was near ten o'clock at night. The grand fireworks from the castle were soon to commence. All the neighboring streets were thronged with equipages, and soldiers marched to and fro to keep order amongst the multitude. From the windows, the porticos, and open balconies of the edifices in the vicinity, scarlet hangings were

suspended, and thence many an eye was turned towards the bronze angel, standing on the summit of the huge building, once the mausoleum of Adrian, but now converted into a citadel. I leaned upon the drapery of embroidered crimson that covered the balustrade overhanging the Tiber, and looked down upon its dark waves rapidly flowing beneath my feet and rippling along the shore with a gurgling murmur. Here and there torches flashed upon the water from boats passing down with the current.

Now the loud laugh of the boatmen echoed along the banks as he waved the smoking torch and the glare shone on his face; and now the light skiff whirled in the eddy, the long pole plashed in the waves, and he guided himself safely to land. There was something pleasing in the scene. The serenity of an Italian night lent its witchery to the effect, and the stars, looking down through the pure sky, like spirits of another and a better world, gazed in all their beauty upon the solemn palaces of Rome. On the bank directly opposite stood the enormous round castle S. Angelo, with its heavy parapet and projecting buttresses, throwing an intense shadow upon the waters beneath. I felt that I was in Rome. The soothing whisper of the Tiber seemed to invite me to meditation, and soon its gentle voice had blended with the images of a busy imagination. I thought of the vicissitudes this great city had undergone. I asked, "Where are the noble villas of the emperors that once were here? Where the gardens, the temples, the long procession of augurs and flamens, the victims crowned with flowers and bathed in blood, the cavalcade of Roman knights, the triumphal cars, and smoking altars? Where were the armed warriors, the fields white with tents, the banners with the Roman eagle floating in the air, and the heavy batteries of war? All gone! Yes! And on yonder hill far down the Tiber, where once an emperor lived, now twinkles a thousand lights from a modern palace, and thou, St. Peter's!"

A rocket gracefully ascended by the dome and burst into sparks. Another succeeded. It was the signal for the girandola. All were breathless with expectation and every eye was fixed on the castle, when suddenly burst a tremendous roar of cannon, and from the summit of the dark mausoleum 5000* rockets hissing rose together in the air. The effect was sublime. Above the gloomy edifice, they stood in the darkness like a gigantic sheaf of fire, expanding into an awful size, whose ears of red-hot coals and clusters of white stars threatened every moment to fall upon our heads. The thunder of cannon added to the terror of the spectacle. The red glare trembled on the Tiber beneath, changing its very waves into a sheet of flame, and shone in the distance upon the great dome of St. Peter's. While the rockets simultaneously ascended, the whole castle instantly sparkled with silver fire, arranged in the original form of the mausoleum, a beautiful aerial palace of light, twinkling all over in bowers, festoons, and arches of pale and dazzling brightness. As soon as these were extinguished, huge wheels of fire revolved with fearful velocity over every part of the building; and rockets incessantly shot up to an immense height, bursting high in the skies, and scattering serpents, that darted like lightning in every direction, and dropped hissing in the Tiber. Again for a moment the whole castle was perfectly dark, when from the summit suddenly fell fire-falls, gracefully pouring over to the ground and silently rolling down sparkles of white fire-foam, while fountains here and there spouted their fiery streams in the air. Then once more wreaths of smoke involved in darkness the edifice, concealing every part, but at the summit burst a red flame as if from a volcano: and as the wind shifted asunder the smoke, the bronze statue of the archangel Michael was seen standing in the midst, burning with glare. During these several changes cannon were continually discharging, and the whole concluded with another girandola similar to the first, and in imitation of an eruption of Vesuvius. Thus ended the great festival of St. Peter's day, next to the carnival for the display of papal magnificence.

J. B. C.

Rome, June 29, 1836.

* Madam Starke estimates the number at 4500.

For the Churchman.

Every now and then we are invited by some of our (of course very profound) theologians to peruse a learned dissertation on "*Justification by Faith.*" The design with which it is written and published, is evidently not so much to entreat us to love God above all things, and our neighbor as ourselves, as to detect and expose the *heresies* of some less enlightened brother. My object is not to expound the doctrine, but to write a few remarks touching the *manner* rather than the matter of others.

I have no wish to quarrel with men who think with Bishop Sumner, that "those who speak of a present as well as a final justification introduce a *needless* perplexity." At the same time, I believe it to be no crime to agree with Dr. Whately, that "there is no more common error in many departments of study, and especially in theology, than the prevalence of a love of *system* over a love of *truth*." "Is there not ground to suspect that many divines have been unconsciously involved in embarrassing disputes about *words*, from expecting in the sacred writers a more scientific accuracy and *uniformity* of language, than they ever aimed at?" Is there not then some wisdom in the caution to admit no conclusion which is not *itself, as well as the premises it is drawn from*, agreeable to the word of God? Certainly, there seem to be some who, in this matter of justification by faith, will not allow others to omit or add to their *words;* and who, if the doctrine be explained with that caution which St. Paul used, are ready to exclaim, "They have taken away the Lord, and we know not where they have laid him." Such persons cannot believe that the Gospel is preached, if *nothing but the Gospel* is explained.

If an humble and really penitent sinner believe *with the heart* "that the means by which we obtain salvation is *faith*, which, as it showeth us both our disease and our physician, inclineth us to pray to the latter because of the former," surely he may be a Christan, although he is not unreasonably anxious to interpolate into the Apostles' Creed—*I believe in justification by faith alone.*

The anxious inquirer, if told simply that in order to obtain salvation he must give all diligence to know the will of his heavenly Father, and then to obey it with alacrity, need not indignantly reject the counsel just because the phrase *justification by faith alone* is as seldom to be found in it as it is in "the Sermon on the Mount," "the Parable of the Sower," or in any of the discourses of our Saviour, or in the writings of St. Matthew, St. Mark, St. Luke, St. John, St. Jude, and St. Peter.

Nobody can pretend, that *never to use* the phrase, justification by faith alone, is a violation of any law human or divine, nor is it penal to use any such phrase but in a particular sense. It cannot therefore be *ex necessitate* "a most damnable heresy to affirm that justification is progressive, or to speak of a final as well as present justification." The discussions therefore to which the phrase has given rise, may some of them be about as edifying as that which we are told sometimes exercised the wits of the schoolmen displayed in discussing the question, "What would be the consequence if any fierce *irresistible* was to encounter a stubborn *immoveable?*"

It is possible, *I presume*, that a man may be saved, provided he unfeignedly repenteth of his sins, hath a lively faith in Christ, and in the strength of divine grace is leading a new life; and, moreover, that an individual may be all this, although he may never have heard of the phrase *justification by faith;* or if he should chance to hear of it, and some of the most learned and systematic exposes of it, would be ready to inquire—What meaneth this babbler?

It is certain that there is a doctrine of Scripture, which, in the eye of St. Paul as well as of the Reformers, was known by the title or name of *justification by faith*. The doctrine itself is one thing—the name by which it is sometimes called is not the same thing. The import of the word *faith*, and it may be also *justification*, may not be correctly understood even by the most "technical" theologian. It is strangely misunderstood by those who suppose that *belief* alone justifies, or that men can be justified *now* or *finally*, but "by the above merits of Christ Jesus." Faith, therefore, in the phrase justification by faith, may mean not the *act* of believing; but it is here designed to express our belief or trust in our exclusive reliance on Him by whom alone the sinner can be justified or saved everlastingly—"The author and finisher of our *faith*." Christian faith is not altogether *belief*, (such faith may be the attainment of devils,) "it is *trust*, reliance, unshaken confidence founded upon *belief*, but superadded to it and made manifest by suitable conduct." Faith is faithfulness. A hardened, impenitent sinner cannot be a justified saint, though he "have all faith." He must have a faith which *worketh*—though on his works, his penitence, &c., he must not rely. Those, we are told, were "happy times, when no one was accounted a believer who was not virtuous, and when *faith and a good life were synonymous* terms." All times are not like those "happy times." The misfortune is, that some men choose to adopt a rule, which they suppose to be a better rule than that of Scripture. We judge of "its fruits" by the tree; and if the *verbiage* be good and pleasing, pronounce all to be well, although as yet there be no blossoms or leaves to tell us that there is life in the tree. According to this process, "Tyrrel," in Hannah More's "Cœlebs," was justified by faith as soon as he was able to "produce a multitude of texts to prove that Christ has done every thing, and, *of course, has left nothing for me to do but to believe on him;*" and could insist that as the Gospel was "all in all," and "Christ had delivered *him* from sin, sin could do *him* no harm."

It is perhaps of some importance, not so to speak of justification by faith alone as to lead the ignorant hearer to believe that a state of justification is quite consistent with unholy tempers and unchristian practices.

If the doctrine be explained, as St. Paul was careful to explain and enforce it, and in language so plain and perspicuous, that even the unlearned Christian may collect from what is said something more than that justification by faith is nothing more nor less than justification by faith, though it need not "gender strife" among those brethren all of whom cordially agree on the fall and helplessness of man, in their need of Christ's atonement, and of sanctification by the Holy Spirit. But the man who wants to make his hearers better Christians must beware (in handling this matter) of *mystification*. He must not so speak as to be understood to say that a man is to be justified by his *creed*, and therefore it would seem not by his *Saviour*. He must preach the Scripture doctrine as the doctrine is laid down in the Scriptures, and not be anxious to connect with it other matters (not necessarily connected with it, and *perhaps not as clearly revealed.*) With the doctrine of justification by faith we cannot be ignorant that some connect other matters, and those other matters sometimes lead to other things, and sometimes to *Antinomianism*, as if the personal holiness he (Christ) possessed, being *imputed* to us, as performed for us and in our stead, must exempt us from any such performance of our own. "The great and glorious doctrine of the New Testament," says Hannah More, "was to exalt the Saviour and humble the sinner; the new doctrine (the doctrine of *imputed* sanctification) is to exalt the sinner also, and in that proportion to establish and secure him in sin. For if the Saviour's righteousness by transfer becomes so far the believer's righteousness, as to become, in the new language, his own personal holiness, he has in his own person 'whereof to glory,' and any further attainment is anomalous; instead of humbling the sinner, it confirms him in sin, instead of purifying it corrupts, *instead of sobering it inebriates*, and lands him on a daring and *presumptuous confidence*." Those who preach, or seem to preach such doctrines, will always be admired and have many followers. They "lead captive" not only *silly women*, but sometimes also those who claim to be most scriptural divines. Such notions of justification by faith, not very many years ago, seduced from the Church of England some of its clergy, who were ready to be of any Church that would adopt their *dialect;* and it is possible they would have drawn away many others, but that others could not prevail upon themselves to refuse, what minister Pitt was wont to call their *oats*.

For the Churchman.

A MOTHER'S INFLUENCE.

It was the declaration of one, in whose death Virginia must ever mourn one of her most talented sons, that he should have been an infidel, had it not been for the simple fact, that when a child his mother had taught him on bended knees and with clasped hands, to repeat the prayer, "Our Father, who art in heaven." The voice of Randolph of Roanoke did but re-echo the notes that have been sounded from earliest times. A mother's influence has formed her children to be the ornaments or the curse of the world. The throne no less than more humble stations was felt its power; and a nation's gratitude or execration has been rendered to their ruler for a character which has been moulded by a mother's hand. If one do but run his eye along that bright catalogue which adorns the page of history, and will single out some one more illustrious than another, be it in the church or state, in the cabinet or the field, in poetry or philosophy, and trace the sources of his greatness back to their common origin, they will centre in—the mother. Let the heart of him whose eye now rests upon these lines bear witness with the writer to the surpassing, undying influence of a mother. Is it so then? verily there rests upon mothers a duty, that in this age has been most wofully neglected. They have permitted their influence to slumber, when God has required it to be put forth in the cause of his Gospel and his Church. I speak to those mothers whom the Episcopal Church claims as her members; and to them I say, fearless of contradiction, that they have departed far from the paths in which *they* were taught to walk, and neglected a duty which God by the Church most imperatively enjoins upon them. There was a time when the halls of many an old mansion re-echoed, on a Sunday evening, with the glad voices of the children repeating the Catechism of our Church; and anon, the simple, heartfelt exposition of a mother has followed the responses of the children! There was a time when the servants too were regularly assembled, to receive from the lips of their mistress a repetition, if nothing more, of the pure and evangelical truths she had imbibed in the services of the day. I rejoice that this good old custom has not yet altogether been given up; I rejoice that such a scene as used to be so common is not yet without here and there a parallel. But oh how different now is the *general* practice! The parlor where once, surrounded by her little ones and her domestics, the mother exerted her powerful influence for her Church and her God is now on a Sunday evening—deserted. The parents are at church or at a meeting; the domestics with their visiters; the children in bed. The Sunday school now must do all that God has required a mother to do, the faithful instruction of an hour from a kind stranger must supply the place of a mother's love. The Sunday school teacher has been willing, and is still willing to embrace the privilege of doing all that in him lies for your children, but mothers, Episcopalian mothers, he never can supply your place. He looks to you as the main hope, to cherish the little good he may do at the Sunday school, but he feels how vain the task has been, to perform that which the God of nature has committed to you.

When the little band went from the Sunday school to the house of God, and thence to the domestic circle with the mother, her Bible and Prayer-book for its centre, then was it that our Church flourished; and the pure and primitive worship of apostles and martyrs was engaged in with warm and devoted hearts. Then was the time when the children, as they advanced in years, no more thought of looking from their own Church to receive the bread of heaven, than looking to the stranger's table for the bread of their bodily sustenance. They went from the Sunday school to the altar; they renewed their vows, and there

—"many a blooming, many a lovely cheek,
Under the holy fear of God, turns pale,
While on each head his lawn-robed servant lays
An apostolic hand, and with prayer seals
The covenant."

And there they partook of the symbols of a Saviour's love, acknowledging but "one Lord, one faith, one baptism." How is it now? Let the voice of discord that is heard from the ranks of Christians answer: let the deserted altars of that Church which Christ has made the channel of his mercies answer.

But how is this discord to be put down? how are the courts of the temple of the Lord to be refilled? Under the blessing of God, our only hope must be in the rising generation. The gnarled oak will sooner break than bend, but the pliant twig is in the power of the diligent cultivator. If then—as often is the case—the mother, who has the cause of her Church at heart, grieves for the prospect which is presented before her, let her ask herself these questions: Am I exercising that influence which God has placed in my hands, and *in mine only*, for the good of the Church? Do I follow up at home the instruction of the Sunday school, and the catechetical instruction of my pastor? Am I doing to my children that which my parents did for me, when, assembled around them on a Sunday evening, the sermons of the day were enforced, and the services of the Church recommended?

Let no mother say that she cannot do it, it has been done, there are *some* who still do it. I know that the father should be the head in his own family, but I know too that a mother's influence cannot be delegated. In five cases out of ten the father has no love for the Church, and the mother must instruct her children if she would see them members of Christ, children of God, and inheritors of the kingdom of heaven. Say not that knowledge is wanting; the Church does not require that you should pretend to stand in the place of the minister; but it is required that every mother should see that her children receive that measure of instruction which a mother's love can always give. Could you do no more than read your Bible to them, learn them the Prayer-book, or hear them their catechism, and say to them, "Children love your Church and your God;" it would be enough. You would see the result of your labor in their growing piety and interest in all those things that concern their temporal and eternal happiness. Though you may be denied the rare honor of one of your number, whose late decease has called forth the tears of two of her children whom the Church has called to her highest office; though like her your unwearied efforts may not be crowned so signally for the honor of religion and the spread of the truth; yet be assured that the faithful, persevering instruction of a mother may, when other means fail, be blessed by God to the salvation of her children; be assured that her voice, still and feeble though it be, and no unexperienced heart prompts these lines, will strike upon the ear when it is deaf to all others; and the simple affectionate admonitions of childhood shall become the guide and preserver of later years.

DELTA.

From the (Utica) Gospel Messenger.

ROVERS.

There is a large body of people, who, though not reduced to the organization of a sect, nor subject to any precise rules of order and government, may be ranked under the name at the head of this article. These persons are no doubt, to a large extent, people of religious feeling, and aim after the acquisition of religious knowledge and the encouragement of pious affections; but their course is calculated rather to foster a morbid appetite and promote an unedifying sensitiveness, than to advance their own growth in sound principles and well-balanced religious emotions. They are too apt to be in close coalition with the "find-faults," though many are probably more disposed to seek their own momentary gratification than to indulge in severe censures of others. These people are particularly given to the practice of running from one place of worship to another, and have great eagerness in following and knowing the most popular and, as some will have it, the most evangelical preachers. Hence it matters little what doctrines are heard, what modes of worship observed, provided there is an attraction of delivery, a bold and vehement strain of language. We have known persons of the class here alluded to, who were in the main sensible and sound believers, listen with high admiration to a preacher who uttered nothing but what they really regarded as heresy: he had boldness of figure, a dogmatical manner of assertion, a flippancy of anecdote in place of argument, and withal he had flexibility of voice and a fearless gesticulation. Praises have followed his performances till admiration itself became weary; and yet these good-meaning listeners could not tell whether St. Paul, Calvin, Pelagius, Socinius, or Priestley were the most honored.

There are two great evils in this roving system. Those who adopt it soon become mentally unmoored from the safe anchorage of primitive truth and order: they lose sight of the polar star of the Gospel—and if they make not complete shipwreck of their faith, we must have reason to rejoice after all our fears.

There is another feature of the mischief, which it may not be so easy to make perceptible, but is none the less certain: it is the injustice done to the settled parochial minister. Perhaps at the very time when he is delivering the most useful and instructive discourse, the persons who of all others should have heard it are running away after some food for a prurient taste and a sickly imagination. And to this should be added the injury done to the service of the Church, framed by pious antiquity, and furnished as a guard against error and coldness. The rover from his own parish church and his appointed pastor will find it hard to vindicate himself from the charge of *occasional schism*—and occasional schism may, before he is aware of it, end in confirmed heresy. Beware, Christian rover, "lest your good be evil spoken of." There is a way that seemeth right unto a man, the end of which is bitterness.

THE CHURCHMAN.

SATURDAY, MAY 13, 1837.

HOOKER AND TRAVERS.

Among the refugees from the continent, who in the disordered state of the Church under Elizabeth had found admission to her pulpits, was Walter Travers, a Presbyterian minister ordained at Antwerp, passionately attached to the Genevan discipline, and combined with Cartwright and others, in correspondence with Beza, to substitute it in England in place of the Episcopacy. In short, Travers was one of the leaders of the Nonconformists, or Disciplinarians—or, as they were afterwards termed, Puritans. He was a lecturer in the temple when the mastership became vacant by the death of Father Alvey, to which office his friends hoped, through the influence of the Lord Treasurer Burleigh, to secure his appointment. Whitgift, however, Archbishop of Canterbury, though compelled from the state of the times to connive at many irregularities, was not wanting in a matter of such moment to the interests of the Church, and in opposition to Burleigh, who for reasons already indicated was anxious to favor the Genevan party, he prevailed with the queen to give the benefice to Hooker, whose thorough attachment to the Church was unquestioned. Hooker accordingly entered on his duties as master of the temple, while Travers continued as lecturer. Thus, though debarred from an office which would enable him to further the designs of his faction, Travers had as good a station as he could wish for displaying its spirit. Nor did he fail to improve it to this end. He acted the spy on Hooker, and lost no opportunity of bringing against him, whenever he had the shadow of a foundation, the railing accusation, which from that time to the present has been flung by his followers against the faithful adherents of the Church, that he was a favorer of Popery! To be a favorer of Popery in the mouth of Travers meant for substance the same that it means in the flouts of some anonymous scribblers in our own days, *viz.* to depart from Geneva and be true to the distinctive doctrines of the Anglican Church. At one time he accused Hooker of believing that predestination was *conditional*, and not *absolute:* on which point, says Travers, "I urged against him the consent of all churches and good writers I knew, and desired, if it were otherwise, to understand what authors he had seen of such doctrine; and he answered me that his best author was his own reason!" This remark of Travers (see his supplication to the Council) is the more worthy of notice, as showing the extreme difficulty under which the adherents of the primitive and Anglican doctrine of *conditional* predestination labored. They had the weight of learned authority, both in and out of the Church of Rome, against them, while their Genevan opponents on this subject had the same authority in their favor. The effect of this on the minds of the former was to make them, in their expositions of doctrinal truth, adhere as closely as they consistently could to the language of the schools; partly from the prudential motive of not giving unnecessary offence, and partly from that distrust of private judgment and respect for learned authority, which, however scouted by the masters and misses of the present day, had then a very great influence over the profoundest minds. Another of Travers' accusations was, that Hooker had said that "the assurance of what we believe by word of God is not so certain as that which we perceive by sense." This again was thought to be opposed to that certain assurance of faith which was so much preached up by the Geneva men, and was consequently denounced as some of the "sour leaven" of Popery, of which, quoth Walter, "many of Master Hooker's sermons tasted." But the crowning offence of Hooker was, that he taught "That the Church of Rome is a true Church of Christ, and that he doubted not but that thousands of the fathers, which lived and died in the superstitions of that Church, were saved because of their ignorance which excused them." The charge of Popery, which this expression brought on Hooker from his officious antagonist, drew from him his famous sermon on justification. Of this sermon Travers said, with some color of truth, that it was utterly impertinent to his text: not seeming to have a suspicion, which for our own part we can hardly help indulging, that Hooker meant the text, we will not say for a sly satire, but for a direct rebuke of the spirit of Travers and his faction. The text was Hab. i. 4: "The wicked doth compass about the righteous: *therefore*, perverse judgment doth proceed." And we cannot help thinking, that if in the followers of Travers there had been less disposition "to compass about the righteous," we should hear less of the "perverse judgments," which are continued even to this day, about the alleged Popery of those who are willing to bring Antinomian tenets from their lurking-places and expose them to the view of the world.

Before we dismiss Travers it may be well to remark that *he* received the meet reward of his contumacy: for in despite of his long supplication to the council he was silenced, and thus prevented from longer disturbing the peace of the Church by his railing accusations.

DISCOURSE ON JUSTIFICATION.

In order to repel the charge of Popery, Hooker first gave a statement of the Romanists' views on the subject of justification. "When they are required," he says, "to show what the righteousness is whereby a Christian man is justified, they answer that it is a divine spiritual quality; which quality, received into the soul, doth first make it to be one of them who are born of God, and secondly endue it with power to bring forth such works as they do that are born of him, even as the soul of man being joined to his body doth first make him to be of the number of reasonable creatures; and secondly enable him to perform the natural functions which are proper to his kind; that it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed grace; that it purgeth and purifieth, and washeth out all the stains and pollutions of sins; that by it, through the merit of Christ, we are delivered as from sin, so from eternal death and condemnation, the reward of sin. *This grace they will have to be applied by infusion; to the end, that as the body is warm by the heat which is in the body, so the soul might be righteous by inherent grace; which grace they make capable of increase: as the body may be more and more warm, so the soul more and more justified, according as grace should be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it.*" Here Hooker shows that the distinctive point of the Roman doctrine on justification is, that the *righteousness* whereby we are justified is *infused* into us so as to be, though given by God through Christ, yet none the less a part of our own being. The consequence is, that the man who is thus justified is in himself *absolutely righteous*, and his good deeds *absolutely meritorious*. This was the doctrine of Rome and the basis of all that reverence which was paid to the merits of the saints. If we were accused of holding this doctrine, we could not better repel the charge than in the words of Hooker.

"Doubtless," saith the apostle, "I have counted all things lost, and judge them to be dung, that I may win Christ, and to be found in him, not having my own righteousness, but that which is through the faith of Christ, the righteousness which is of God through faith." Whether they speak of the first or second justification, they make the essence of a divine quality inherent, they make it righteousness which is in us. If it be in us then it is ours, as our souls are ours; but the righteousness wherein we must be found, if we will be justified, is not our own: therefore we cannot be justified by any inherent quality. Christ hath merited righteousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated with Christ. Then, although in ourselves we be altogether sinful and unrighteous, yet even the man who is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sins remitted through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepting him in Jesus Christ as perfectly righteous as if he had fulfilled all that was commanded him in the law: shall I say more perfectly righteous than if himself had fulfilled the whole law? I must take heed what I say: but the apostle saith, 'God made him to be sin for us who knew no sin, that we might be made the righteousness of God in him.' Such we are in the sight of God the Father as is the very Son of God himself. Let it be counted folly, or phrensy, or fury, whatsoever, it is our comfort and our wisdom; we care for no knowledge in the world but this, that man hath sinned and God hath suffered; that God hath made himself the Son of man, and that men are made the righteousness of God."

Now, if we were accused of favoring the doctrine of justification by inherent righteousness, and of believing that works following our first do *merit* our second justification, and by *condignity* our last reward in the kingdom of heaven, we have only to answer, in the words of our General Confession, "There is no health in us;" or in the words of Hooker, "The little fruit that we have in holiness, it is, God knoweth, unsound and corrupt: we put no confidence at all in it; we challenge nothing in the world for it; we dare not call God to reckoning as if we had him in our debt books:" or, in the language of the pious Beveridge, we would confess: "I do not only betray the inbred venom of my heart, by poisoning my common actions, but even my most religious performances also with sin. I cannot pray but I sin; nay, I cannot hear or preach a sermon, I cannot give an alms or receive the sacrament but I sin; nay, I cannot so much as confess my sins but my very confessions are still aggravations of them; my repentance needs to be repented of, my tears want washing, and the very washing of my tears need still to be washed over again with the blood of my Redeemer!" And if the Romanist should be at hand to reproach us with the poverty of our faith, and the superior dignity and reasonableness of his, so far from trusting in any *inherent* righteousness of our own, or renouncing the *external* and *imputed* righteousness of Christ, as the sole and exclusive ground of our justification, we would repel the reproach in the eloquent vindication of Hooker. "Let it be counted folly, or phrensy, or fury, whatsoever, it is our comfort and our wisdom: we care for no knowledge in the world but that God hath made himself the Son of man, and that men are made the righteousness of God." This is the broad Protestant doctrine of *imputation*, as it stands opposed to the Roman doctrine of *infusion*. It is merely saying that we are justified not for any inherent righteousness of our own, but for the merits of our Lord and Saviour Jesus Christ. This doctrine of justification by the imputed righteousness of Christ, that is to say, by the merits of Christ counted or imputed to us on condition of faith, has been the doctrine of all the Church of England divines from Cranmer to Hooker, from Dr. Hammond to Dr. Waterland, from Bishop Bull to Bishop Mant.

Thus successfully did Hooker vindicate himself and the Church from the slanderous accusation of Popery urged by the Genevan faction. We find in his sermon the same great truth which all the Reformers were so anxious to establish, in opposition to the Romish doctrine of merits, that the merits of Christ active and passive, his obedience and death, were the meritorious cause of our justification: that we were justified by *faith only*; that is, by *faith* to the exclusion of *merit*, and works of merit; and not by faith to the exclusion of holy obedience. It was the great error of the age to believe that men were justified by their *own inherent righteousness:* this was the only error that Hooker had in his mind, and that which he intended to oppose, and he has opposed it in language in some places more scholastic and more liable to perversion than that of the Homily on Salvation, but written in the same spirit and agreeing with it in substance. But Hooker little knew the "perverse judgments" which the querulous faction of his day were unconsciously preparing to utter: he little supposed that the predestinarian views from which he so cautiously deviated were to be carried out into a barefaced system of Antinomianism, whose advocates would pervert his own expressions and those of our articles and homilies in defence of their impieties. Yet so it was: the Genevan faction went from bad to worse until, towards the time of the rebellion, the theology of the best among them assumed the form indicated in a former number of our series, and many of them became avowed Antinomians. And as this theology was afterwards revived by Whitefield and Wesley, and introduced into the Church in a modified form by the editors of the Christian Observer, and even at the present time, though kept in abeyance by a more healthful state of public opinion, exerts no little influence, it may be well to pause and briefly indicate the features which distinguish it from the theology of the Church of England and of the Reformation generally: reserving the several heads for further amplification as opportunity may occur.

THE DOCTRINES OF THE REFORMERS AND THE PURITANS DISCRIMINATED.

1. It was the distinguishing doctrine of the Reformation that we are justified by *faith only*. By which expression the Reformers meant to teach, in opposition to the Romish doctrine of inherent righteousness, and consequent *meritorious* obedience, that we are justified by the mercy of God through the merits of Jesus Christ. By "*faith only*" therefore is meant faith to the exclusion of *merit* and even of *faith itself*, considered as a *meritorious* cause: for it is in truth faith only which connects the necessity of obedience and a holy life with the mercy of God and the merits of Christ. The Puritan divines, however, perverted this expression so as to put faith in opposition—not to *works of merit*, but—to all works whatever. Thus according to them we are justified by *faith* to the exclusion of *works* and evangelical obedience: which latter, however, are said to be the necessary fruits of a living faith.

2. Hence the Puritans were led to invent the distinction which is so great a favorite with the editors of the Christian Observer, but which was wholly unknown to the Reformers in the modern sense of it, between *fide sola* and *fide solitaria, faith alone*, but not *the faith which is alone;* as if we were justified by some act of faith which apprehends the righteousness of Christ without any regard to repentance, the love of God and other graces of sanctification which precede faith, and the obedience which flows from it.

3. They also introduced another distinction, afterwards revived by Whitefield, and still perpetuated by the followers of the Christian Observer, between justification and salvation. "This distinction," says Dean Sherlock, "between justification and salvation was on purpose invented to mollify some harsh expressions in later divines who rejected good works, and a holy life from having any thing to do in the justification of a sinner: This gave birth to the Antinomian heresie, which wholly rejects the law and good works, and under a pretence of advancing the freeness of God's grace, delivers believers from all the necessary obligations of duty and obedience: to prevent the infection of this doctrine they invented this distinction between justification and salvation; and asserted that though good works are not necessary to our justification, yet they are to our salvation." Sherlock lived in the early part of the seventeenth century, and must be admitted even by those who reject his opinions to be good evidence in *a matter of fact*.

4. Another novelty and a great modern favorite, but to the best of our belief attributable to the same source, is that which makes sanctification *follow* justification. Now if justification must be understood to be full and complete in this life, and that too on the first act of faith, it is manifest that this order is destructive of human accountability. For accountability implies a judge to whom we are accountable: but if a man is already fully *justified*, how can he be considered as longer accountable? Holiness in this case becomes necessary as an *event*, but not as a *duty* or condition. This view is only consistent with the theory of irresistible grace.

5. Another peculiarity of this school, resolvable into the former, was, that they regarded good works simply as evidences of a justified state, but not as *conditions* of justification. This view like the former implies a *liberty* and *freedom from law*, which are the necessary result of a *perfectly justified* state, and is therefore a good argument for believing that this full justification will not take place till the day of judgment; for the fancied freedom which it inculcates is dangerous in practice, detrimental at best to Christian piety, and fatal to every sound theory of moral agency. In opposing the capital error of their day, viz. *meritorious* works, or works by which a man *merited* justification, the Reformers never dreamed of opposing good works, or evangelical obedience as a condition of justification.

6. The Reformers and the Puritans both taught the imputation of Christ's righteousness but in a widely different sense. The former taught that Christ's righteousness was imputed to us as the *meritorious* cause of our salvation, the latter that it was imputed to us as that by which we are formally justified: the former taught it in opposition to the Romanist notion of an inherent *justifying* righteousness, a righteousness which is *meritorious* in the sight of God; the latter taught it in opposition to all inherent righteousness whatever. The former taught that the merits of Christ were imputed to us for our justification, on condition of our compliance with the terms of the Gospel or the New Covenant: the latter taught that the imputation consisted in the application of Christ and his righteousness to our souls, by a simple act of faith or fiducial reliance. The former leaves room to believe in *progressive justification:* i. e., it places the act of final and complete justification at the last day, and leaves room during life for advancement in inherent evangelical (*not meritorious*) righteousness:* the latter clothes us at once with Christ's personal righteousness, justifies us completely, exempts us from all obligation to good works except from motives of love and gratitude, and invests us with an imaginary liberty, which cannot be safely and rationally taught on earth, nor be really enjoyed except in the kingdom of heaven.

HOOKER'S OPINION.

These are some of the distinguishing features of the Puritan theology as distinguished from the theology of our Reformers, and are equally distinctive of the system which has in more recent times been revived by Whitefield and Wesley, and introduced into our own Church under the auspices of the Christian Observer. And it was not, so far as we are informed, until after this system ran out into rank Antinomianism, and Crisp, Saltmarsh, and others, during and shortly previous to the Rebellion, began to teach their licentious doctrines, that the question which we are now considering came to be discussed. That question is, whether justification is *absolute* or *conditional;* whether it is final and complete in the first instant of faith, or whether it only commences with the first act of faith and is consummated at the last day. Now, in appealing to Hooker and contemporary and preceding writers for their opinions, it ought in all fairness to be remembered that they had not this particular question in mind, and indeed wrote before any importance was attached to it. Thus much we readily allow, that Hooker and the Reformers, in opposing the Romish doctrine of an inherent righteousness which *actually justifies*, and of good works which are absolutely *meritorious*, made use of unguarded expressions which the Antinomians afterwards perverted to release them from such an inherent righteousness and such good work, as, springing from a true and lively faith, the Gospel requires, not as a meritorious cause, but as an indispensable condition of our justification. Such being the state of the case, to cite any incidental passages as if they were sufficient to place Hooker's authority against us in the view which we have espoused, we think unfair, for the following reasons:

1. Hooker is wholly with us in the main drift of his sermon, which is an opposition to the Roman view of the *merit* of good works and of inherent righteousness being the *meritorious* cause of our justification.

2. He wrote at a time when the theory of absolute decrees had possession of the schools, which theory naturally and consistently leads its advocates to regard justification as absolutely and irreversibly conferred on the first act of faith in the believer. Hooker himself, though more independent than most of the learned of his age, was but imperfectly emancipated from this theory, and was exposed to great inconveniences, on more than one occasion, for expressing his partial and cautious dissent from it.†

3. Hooker wrote in defence of the Church and in opposition to the Puritans, but without a knowledge of those forms which their theology subsequently assumed, and therefore without being on his guard against their subsequent errors. The same faction which charged Hooker with Popery because he taught that our Roman Catholic forefathers might be saved, in the next century charged Hammond with Popery because he made sanctification precede justification, and taught that the latter was suspended on the performance of good works as well as faith. The answers of both were in defence of their common Church against a common adversary. Surely, then, Hammond and Sherlock are better expositors of Hooker, where his meaning is doubtful, than any of the Nonconformists: unless we suppose that Hooker would quarrel with his friends in order to embrace his enemies.

4. Hooker's views of baptism, as quoted in our last, appear inconsistent with an absolute irreversible justification conferred in the first act of faith.

5. The same theory is inconsistent with other expressions in Hooker's writings, as for instance in his answer to Travers: "To their objection who say, 'If I be elected, do what I will I shall be saved,' I had answered, that the will of God in this thing is not absolute but conditional, to save his elect believing, fearing, and obediently serving him." To believe in a *conditional* election, and yet believe in an *absolute irreversible* justification bestowed prior to the first act of holy obedience, is such a contradiction as we should be slow to charge on Hooker. The passage, however, is only incidental and occurs in a section on *permissive reprobation*. We are doubtful therefore whether it should be regarded as decisive of his sentiments on the subject of the predestination of the elect: one thing, however, we feel authorized positively to assert: which is, that Hooker no further favored the notion of an absolute irreversible justification, than as he sympathized in the philosophy of his age, and was a Calvinist.

6. It is essential to the theory of an instantaneous, complete justification, as avowed by the Gambier Observer, that sanctification should never precede it. Hooker on the other hand, as we infer from the following sentence, took the opposite view,—"The Spirit, the

virtue of the Spirit, the habitual justice which is ingrafted, the external justice of JESUS CHRIST which is imparted, these we receive all at one and the same time: whensoever we have any of these, we have all, they go together: yet no man is justified except he believe, and no man believeth except he has faith, and no man except he has the spirit of adoption hath faith, forasmuch as they do necessarily infer justification, and justification doth of necessity presuppose them; we must needs hold that imputed righteousness, in dignity being the chiefest, is notwithstanding in order the last of all these, but actual righteousness which is the last of all these succeedeth all, followeth after all, both in order and time." In this passage, as well as throughout the discourse, we trace the influence of the scholastic philosophy: but stilll here we have the express declaration of Hooker, that *habitual righteousness*, that is to say *sanctification precedes* in time our *justification*. In plain English, repentance, renunciation of sin, the love of GOD and purposes of holy obedience are required in order to justification: and as long as these sentiments are required in order to justification, (and the necessity of them continues during life,) it is manifest justification cannot be complete.

7. The theory of an absolute justification, bestowed in the first moment of faith, is in our judgment totally irreconcileable with the celebrated speech of Hooker made just previous to his death. "I have lived to see this world is made up of perturbations, and I have been long preparing to leave it, and gathering comfort for the dreadful hour of *making my account* with GOD which I now apprehend to be near: and though I have by his grace loved him in my youth and feared him in my age, and labored to have a conscience void of offence to him and to all men, *yet if thou*, O LORD, *be extreme to mark what is done amiss, who can abide it?* And therefore *where I have failed*, LORD, *show mercy to me*: for I plead not my righteousness but the forgiveness of my unrighteousness, for his merits who died to purchase a pardon for penitent sinners." Now if Hooker had believed himself to have been absolutely and completely justified at the beginning of his Christian course, what does he mean by *making his account* with GOD, or with what consistency does he still depreciate the judgment and implore the pardoning mercy of GOD through the merits of CHRIST?

* It was in this sense, that is, in reference to an advancement in evangelical righteousness, that we understand the extract lately quoted from the Necessary Erudition.

† "And in this his first public appearance to the world, he [Hooker] was not so happy as to be free from exceptions against a point of doctrine delivered in his sermons, which was, 'That in GOD there were two wills; an antecedent and a consequent will: his first will that all mankind should be saved; but his second will was, that those only should be saved that did live answerable to that degree of grace which he had offered or afforded them.' This seemed to cross a late opinion" [not so late by-the-by as Walton supposed] "of Mr. Calvin, and then taken for granted by the many that had not a capacity to examine it as it had been by him, and had been since by Dr. Jackson, Dr. Hammond, and others of great learning, who believe that a contrary opinion touches upon the honor and justice of our merciful GOD."

Walton's Life of Hooker.

EXTRACT FROM A LETTER.

"*Rochester*, *April* 14, 1837.—After my ordination, which took place in St. Paul's Church, Detroit, Sunday 5th March, I went on a missionary tour through Michigan. That will be a most important diocese very soon, and they only require *clergymen* soon to reap a rich harvest of souls. Bishop M'Coskry has been very successful thus far—more than 60 having already been added to his communion in Detroit since he arrived, many of them the *heads* of some of the first families. His parish have already purchased a lot for another Episcopal church, which they will probably build in the course of the next year.

I trust Michigan will receive a due share of attention from the students of the seminary. The bishop has now in the *state* proper, ten clergymen besides himself, and at least ten more could find immediate employment, and be *well supported*. It is an interesting field for missionary enterprise, and our Church will find a rich reward in soon occupying the whole of its bounds. The same may also be said of Indiana and Illinois. At "Michigan City" they have now fifteen communicants of the Episcopal Church, and I was informed could give a good support to a clergyman with a small family, with the assistance of the society, could they hear of one to break to them the bread of life. I hope some one will be sent them ere long. This place is in Indiana.

At St. Joseph, (mouth of St. Joseph River,) where they have a population of about six hundred, they offered me $800 and a house, and with their missionary stipend they can pay this.

It will be an important point, and inasmuch as they have no resident minister there of any denomination, there ought to be an Episcopal clergyman sent them immediately. The majority of the inhabitants are favorably disposed towards our Church, and will sustain it well. It is however an expensive place to live, the farming country about it being but little improved—the supplies mostly coming from the lake.

In regard to this place, I think a mistake has gone abroad in relation to its *health*. I should have no fears from diseases incident to new countries more than other places. Its only objection, and that need apply to feeble constitutions alone, is its exposed situation to lake winds, &c., this was the objection I had, connected with previous encouragement I had given them at Kalamazoo. I have written thus minutely and familiarly, having been a candidate in this diocese until within the last two months, and desirous of giving all the information I could about the west."

CITY MISSION.—We have been requested to insert the following as a more correct notice of the change referred to than that contained in our last:

The Rev. A. Fraser, having accepted the appointment of missionary at large, has resigned the first mission station, and has been succeeded by the Rev. E. B. Kellogg in the duties of that station. He has also been requested to take the charge of the third station for the present.

Correspondence between the Rev. George Weller, D. D., and the Vestry of Christ Church, Nashville, Tennessee.

To the Vestry of Christ Church, Nashville.

Gentlemen—More than seven years have elapsed since I was called by your Board to the pastoral charge of your parish. During that period I have endeavored faithfully, with such ability as it has pleased GOD to bestow on me, to discharge the duties of that station. I have been with you through all the difficulties which beset the incipient efforts for establishing a church, and until almost every hinderance to prosperity has been removed out of your way, and the church has taken firm root, from which it may look, with the blessing of GOD, for permanent growth and increase.

Although the salary allowed me at first (in conjunction with $250 per annum for a year and a half from the General Missionary Society,) might, as expenses then were, have been sufficient for the support of my family, yet the constant diminution of the salary, and the constantly increasing expenses of subsistence, soon obliged me to resort to some other means to enable me to maintain an increasing family. I entertained the belief that my parishioners would cheerfully sustain me in conducting a school, presuming that I could bring to that employment talents and acquirements, at least equal to any at that time so employed in this place, and when it was considered that my object in resorting to it was to enable me to continue to discharge my duties as their minister. I regret to state that I have been in a considerable degree disappointed in this expectation; on the contrary, it has led to difficulties with some of them painful to myself, and injurious to my influence as pastor of the church. While my school has been generously supported by others, and by a portion of my congregation, it is only from members of my own parish that I have met with any opposition or difficulties in relation to it.

I was fully aware from the first that *either* the pastoral charge or the management of the school was quite sufficient for the occupation of all my time, and the full employment of all the powers I possess. I was guided, however, only by a conscientious belief that some sacrifice was required of me for the welfare of the church—called by Providence, I was willing to make that sacrifice; and I have continued for three years to perform the duties of both pastor and schoolmaster. During the last year, I have had repeated admonitions that I cannot persevere in this course without adding the sacrifice of health, if not of life. Loath to be obliged to solicit the means of subsistence, I have but in a single instance brought the subject of my support before you; and have, since that time, endeavored to comply with the conditions imposed on myself, though, as far as I am at present aware, without any corresponding benefit. My salary for the last two or three years has been only about $800, of which a portion has always been in arrear. The question of duty has thus assumed with me another shape. By pursuing the *two* professions I am sacrificing my usefulness as pastor and my health, and the only alternative before me is to decline the charge either of my school or of the church.

In the present condition of the church, nearly tree from debt, and generally prosperous, could I have ground to believe that a salary equal to the support of my family in a respectable manner would be cheerfully and punctually paid, I should not hesitate at once to abandon the prospect of a larger income from teaching school. I will rely cheerfully on any assurances to this effect which you may feel warranted in giving me. But if this cannot be done, I must ask you, deeply painful as it is for me to do so, to accept of my resignation of the charge of Christ Church from Easter day.

That ALMIGHTY GOD may have you and the whole congregation in his holy keeping;—shed on you abundantly the dews of divine grace, and bless you with all temporal and spiritual blessings here, and with life everlasting in the world to come, is the fervent prayer of your affectionate brother in CHRIST.

GEORGE WELLER.

Nashville, March 20th, 1837.

Nashville, March 30th, 1837.

Rev. George Weller, D. D.

Dear Sir—The communication laid by you before the vestry of Christ Church on Monday, the 20th instant, has received that anxious and careful deliberation which the subject of it demanded. It is always painful to sever ties that have connected individuals together for many years—how much more so then is it, to put an end to the connection subsisting between a pastor and his flock.

In order to ascertain fully the views and feelings of the different members of the congregation in regard to your support, a committee was appointed on Monday last, consisting of three members of the vestry, whose duty it was made to call upon all those holding pews in the church, and to lay the subject before them. At a meeting of the vestry last evening the committee reported that they had used all diligence in fulfilling the object of their appointment, and that they had received voluntary subscriptions from various individuals to the amount of about $850 per annum beyond the present amount of the pew rents. Taking the whole subject into consideration, the vestry do not feel authorized in saying that more than $1700 per annum could be raised for your support. The undersigned would be doing you injustice, if they were to hold out the prospect that the above sum would be paid punctually, nor would they feel justified in pledging themselves for the pew rents and subscriptions of others, though it is probable that no one would decline paying for any length of time what he had pledged himself to do.

At this time it would be impossible to say whether this provision can be considered permanent, as the fluctuations of business, or the change of residence of any individual or individuals might lessen the amount. Believing that the sum of $1700 per annum would be totally inadequate for the support of yourself and family independent of your school; and the additional subscriptions having been obtained upon the express understanding that there was to be no connection between you and that institution, the undersigned feel compelled by a sense of their duty to you, but with great regret, to accept of your resignation.

In the hope that you will continue your school, which we do not hesitate to say is of great importance to this community, we very cheerfully tender the use of the room you now occupy so long as it may suit your convenience.

With the most fervent wishes for your happiness and prosperity, wherever your lot may be cast, we do with the most unfeigned feelings of regard and respect subscribe ourselves,

Your sincere friends,

Francis B. Fogg,
John Shelby,
D. Williams,
M. Watson,
James Diggons,
Thomas Kemp,
G. M. Fogg,
} *Vestry of Christ Church.*

By order of the vestry, G. M. Fogg, Secretary.

RESOLUTIONS OF THE VESTRY OF ZION CHURCH.

At a meeting of the wardens and vestrymen of Zion Church in the City of New York, held on the 25th of April, 1837, the following resolutions were offered by Mr. Smith Barker, and unanimously adopted:—

Resolved, That the wardens and vestry of Zion Church have received, with feelings of the deepest regret, the letter of the Rev. Thomas Breintnall resigning the rectorship of this church, and severing the ties which have connected him for nearly twenty years with this congregation.

Resolved, That we are convinced, that in resigning his charge, painful as the circumstance is to us, and although we are apprehensive it will prove of serious disadvantage to this church, the Rev. Mr. Breintnall has been influenced by no other motive than that referred to in his letter of resignation, and that our confidence in the purity of his character is such, that we believe that no other motive could have influenced his resignation than his sincere belief that his Christian labors would be more effectual in the new field of exertion to which he has been called.

Resolved, That on the behalf of the congregation which we represent, and expressing the feelings of this body and of its individual members, we hereby testify to the zeal, industry, ability, and Christian singleness and purity of purpose with which our late rector has performed the duties of his holy and responsible station during the period of his ministration among us.

Resolved, That we have always found exemplified in his character the highest attributes of the Christian and the gentleman: sincere and enlightened piety, unmixed with bigotry or prejudice, a true eloquence springing from the deep fountains of a benevolent heart, animated by the example and elevated by the precepts of his divine Master.

Resolved, That to whatever field of Christian exertion the labors of our late beloved rector may hereafter be directed, he will always carry with him the grateful remembrance of his late parishioners, and their ardent prayer to the Giver of every good and perfect gift, that his future life may be prosperous and happy, and that the connection now severed may be again renewed in that brighter and happier world to which his precepts have directed and his example pointed the way.

Resolved, That the above resolutions be duly entered on the minutes; that an attested copy thereof be sent to the Rev. Mr. Breintnall, and that the same be published in "The Churchman."

ISAAC O. BARKER, *Secretary*.
JOHN HEATH, *Senior Warden*.

INTELLIGENCE.

Episcopal Acts by the Bishop of this Diocese.—Ascension Day, Thursday, May 4, in St. Luke's Church in this city, admitted Foster Thayer to the order of Deacons, and the Rev. Pierre T. Babbit, Deacon, Missionary, in the employ of the Domestic Committee of the Board of Missions, to that of Priests. Morning Prayer was read by the Rev. Ezra B. Kellogg, Missionary in charge of the Mission Church of the Holy Evangelists, and the sermon preached by the Bishop. The candidate for the Diaconate was presented by the Rev. Mr. Kellogg, and the candidate for the priesthood by the Rev. John M. Forbes, the Rector of the Church.

Sunday after Ascension, May 7, confirmed fifteen in Trinity Church, Brooklyn.

The following clerical removals from and into this Diocese have recently been effected according to the canons:

There have removed from the Diocese,

To the jurisdiction of the Missionary Bishop for Missouri and Indiana, the Rev. Augustus Fitch and the Rev. Pierre T. Babbit.

To Pennsylvania, the Rev. Thomas Breintnall.

To Kentucky, the Rev. William Jackson.

There have removed into the Diocese,

The Rev. Amos B. Beach, Deacon, from Connecticut.

The Rev. John Morgan, from Maryland.

The Rev. Henry Tullidge Deacon, from Illinois.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Whitsun-Tuesday, May 16, Cairo, *Greene county*: Ordination, A. M.; Confirmation, P. M. Friday, 19, Pierreopnt Manor, *Jefferson county*: Ordination, A. M.; Confirmation, P. M.

Trinity Sunday, May 21, Canton, *St. Lawrence county*. Wednesday, 24, Syracuse, *Onondaga county*: Ordination, A. M.; Confirmation, P. M. 25, Auburn, *Cayuga county*. 26, Seneca Falls, *Seneca county*, Ordination, A. M.; Confirmation, P. M. 27, Geneva, *Ontario county*, Ordination.

First Sunday after Trinity, May 28, Geneva, Institution, A. M., Confirmation, P. M. 29, Canandaigua, Ordination, A. M.; Confirmation, P. M. 30, Penn Yan, *Yates county*, Consecration, A. M.; Confirmation, P. M.. June 1, Ithaca, *Tompkins county*, Institution, A. M.; Confirmation, P. M.

Second Sunday after Trinity, June 4, West Troy, *Albany county*: Consecration, A. M.; Confirmation, P. M.; Christ Church, *Troy*, evening. 5, West Troy, Ordination.

Friday, Jnne 16, Paterson, *Putnam county*: Consecration, A. M.; Confirmation, P. M. 17, Do. Ordination.

Fourth Sunday after Trinity, June 18, Lithgow, *Dutchess county*. Pleasant Valley, *evening*. Tuesday, 20, Christ Church, Poughkeepsie. 21, Wappinger's Creek. 22, Fishkill. 23, Fishkill Landing.

Fifth Sunday after Trinity, June 25, Flatbush, *Kings county*.

Sixth Sunday after Trintiy, July 2, St. Mary's hurch, *New York*: evening.

Saturday, July 8, Jamaica, *Queens county*.

Seventh Sunday after Trinity, July 9, Hempstead, A. M.; Rockaway, P. M. Tuesday, 11, Islip, *Suffolk county*. 12, Setauket. Friday, 14, Huntington. 15, Cold Spring Harbor, *Queens county*.

Eighth Sunday after Trinity, July 16. Oyster Bay, A. M.; Glen Cove, P. M. 17, Hempstead Harbor. 18, Cow Neck. 19, Little Neck. 20, Flushing. 21, Newtown. 22, Hallett's Cove.

Ninth Sunday after Trinity, July 23, Tompkinsville, *Richmond county*.

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

Where parishes are vacant, the neighboring clergy are requested to make arrangements for officiating in them occasionally, prior to the visitation of the Bishop.

Any other services, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

MISSIONARY MEETING.

In compliance with a request of the foreign committee of our Board of Missions, which was very cordially and gratefully acceded to, a meeting was held in St. Andrew's Church on Monday evening last, for the purpose of calling attention to the mission of the Protestant Episcopal Church in Africa. The presence of the Rev. Messrs. Payne and Minor, the missionaries who are soon to leave us for the station at Cape Palmas, afforded a favorable opportunity of communicating information and exciting interest in its behalf. Bishop Onderdonk being absent from the city, but for which circumstance his presence and countenance on the occasion would have been enjoyed, the Rev. Mr. Clark presided and opened the meeting with prayer. Its object was then stated by the Rev. Dr. Tyng, who had been appointed for the purpose by the committee of arrangements. In his address he presented the claims of Africa upon this country, and a concise view of what had been done by our countrymen in its behalf. Among their number he alluded in a feeling manner to the Rev. Joseph R. Andrews, a clergyman of our Church, who was one of the first pioneers of the enterprise, and cheerfully gave up his life for the cause. Dr. Tyng introduced to the meeting Messrs. Payne and Minor, by whom the condition of Africa and the calls and encouragements to send the Gospel to it were clearly and impressively stated. The statements and appeals of these brethren were listened to with deep interest, and the impressions which they produced will, we doubt not, be of a permanent and efficient character. The simple and unostentatious mention of the motives which impelled them to undertake the work, and the example of their own devotion to it in full view of all the difficulties before them, added greatly to the force of their arguments and exhortations. May the LORD graciously accompany them and long preserve them and their valued associates in the mission, to bear the glad tidings of salvation to the degraded inhabitants of Africa.

It was not designed previously to the meeting to make any collection, but in consequence of requests from persons present that it should, the opportunity was afforded the congregation of contributing to the mission. The amount collected was over one hundred dollars.

Sermon commemorative of the Rev. J. W. James.—The sermon on the occasion of the death of Mr. James was delivered in Christ Church on Sunday evening last, by the Right Rev. Bishop Doane. The text appropriately selected for this interesting occasion was the 13th chapter of Hebrews, 7th verse: "Remember them which have the rule over you, who have spoken unto you the word of GOD, whose faith follow, considering the end of their conversation."

As an appropriate accompaniment to the services of this occasion, and congenial to the strong attachment of the congregation to their late lamented rector, so briefly spared to them, an appeal was made in behalf of the church at Huntingdon, where the last hours of his life were spent. Its establishment on this spot will be the most fitting monument which can be erected to his memory. We understand that $1300 have been subscribed in Huntingdon for the purpose, and it is expected that the additional sum already promised in this city, will increase the amount to about $2000. Further contributions are needed to complete the church. The amount of the collection in Christ Church on Sunday evening was $161.

The Rev. J. F. Hoff has been for some time officiating as a missionary at Huntingdon in connexion with other stations.—*Epis. Rec.*

Institution of the Rev. Mr. Dorr.—On Thursday morning last the Rev. Benjamin Dorr was instituted Rector of Christ Church, in this city, by the Right Rev. the Bishop of the Diocese. Morning prayer was read by the Rev. Dr. De Lancey, and the sermon delivered by Bishop Onderdonk from Ephes. iv. 12: "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST." A large congregation was assembled on this solemn and interesting occasion, including a large number of the clergy, who bade the rector "GOD speed!" in his new and most important relation.

Ibid.

Splendid Liberality.—We are informed that Abner Jones, Esq., of this city, has made a donation to the New York Theologieal Seminary of *twenty-five thousand dollars*, for the purpose of endowing a professorship of sacred music, and for other purposes highly important to the great cause of ministerial education..

N. Y. Observer.

CALENDAR.

MAY.

14. WHITSUNDAY.

Clergy of the Protestant Episcopal Church, residing in the city of New York, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 St. Marks Place.
Bayard, Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Bull, Rev. Edward C., 5 Hubert.
Carder, Rev. James D., 663 Broadway.
Clark, D. D., Rev. William A., 310 East Broadway.
Colton, Rev. Calvin, 15 Le Roy Place.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Dorr, Rev. Benjamin, 22d st. between 9th and 10th avenue.
Davis, Rev. Samuel C. 140 Eldridge.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Embury, Rev. Edmund, 325 Greenwich.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goodwin, Rev. Prof. 15 Le Roy Place.
Hackley, Rev. Charles W., 82 Waverley.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jackson, Rev. William, 180 Grand.
Jones, Rev. Lot, 192 Allen.
Kellogg. Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 30 St. Mark's Place.
Kip, Rev. William I., 498 Broadway.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Milnor, D. D. Rev. James, 82 Beekman.
Morris, Rev. William, 186 Canal street.
Mills, Rev. George, 224 Houston.
Niles, Rev. William W. 12 Ridge.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William.
Taylor, Rev. Thomas H., 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 177 Grand.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, Rev. William R, Theological Seminary, Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.

NOTICES.

TO ALL WHOM IT MAY CONCERN.

Constitution of the Gen. Prot. Epis. S. S. Union.

"Article 7. All Sunday schools and Sunday school societies, in union with this society, shall make to the Secretary, by the first day of June in each year, or such other day as the Executive Committee may appoint, an annual report of the state of their schools or societies, the names of their officers, &c. The Executive Committee shall prepare therefrom an annual report, to be submitted to the Board of Managers, which, when agreed to by the Board, shall be published and circulated as they may direct."

The Secretary requests, as a special favor, that the *Reports* may be transmitted to him as early as Monday, May 22, 1837.

F. H. CUMING, Secretary
Gen. Prot. Epis. S. S. Union, 28 Ann street.

*** Insertion of the above in the other periodicals of the Church is respectfully solicited.

GENERAL THEOLOGICAL SEMINARY.

The Board of Trustees will hold their stated meeting in Trinity Church, in the city of New York, on Monday, the 26th of June, at 6 o'clock, P. M. By order of the Board, a list of the Trustees is appended to this notice, and the several periodicals of our Church, are respectfully requested to give it an insertion.

HENRY ANTHON, Secretary of the Board.

New York, May 10, 1837.

Trustees of the General Theological Seminary.

New Hampshire.—Rev. C. Burroughs, D. D.; Edward Cutts.

Rhode Island.—Rev. N. B. Crocker, D. D., Rev. Salmon Wheaton, D. D.

Massachusetts.—Rev. J. M. Wainwright, D. D., Rev. Edward Ballard, Rev. Theodore Edson, Rev. Z. Mead; Edward A. Newton, Lester Tilley.

Connecticut.—Rev. H. Croswell, D. D., Rev. D. Burhans, D. D., Rev. N. S. Wheaton, D. D., Rev. B. Judd, D. D., Rev. S. F. Jarvis, D. D.; W. W. Boardman, R. Adams, P. A Cannon, S. H. Huntington, J. L. Bush.

New York.—Rev. D. Butler, D. D., Rev. T. Lyell, D. D., Rev. W. Berrian, D. D., Rev. A. Potter, D. D., Rev. J. McVickar, D. D., Rev. J. Milnor, D. D., Rev. W. Creighton, D. D., Rev. H. Anthon, D. D., Rev. F. L. Hawks, D. D., Rev. J. Read, D. D., Rev. L. Smith, Rev. F. H. Cuming, Rev. J. F. Schroeder, D. D., Rev. T. Breintnall, Rev. L. P. Bayard, Rev. J. Brown, Rev. P. A. Proal, Rev. M. Eastburn, D. D., Rev. T. H. Taylor, D. D., Rev. H. J. Whitehouse, D. D., Rev. W. Shelton, Rev. E. M. Johnson, Rev. J. M. Forbes; N. Rogers, D. S. Jones, E. R. Jones, S. Warren, T. L. Ogden, J. Lawrence, D. E. Evans, J. Lorillard, J. Emott, J. Juhand, J. C. Spencer, Wm. Johnson, D. B. Ogden, F. Smith, P. A. Jay, G. Lee, H. G. Wisner, W. H. Harison, P. G. Stuyvesant, G. C. Verplanck, P. J. Van Rensselaer, J. D. Dickerson.

New Jersey.—Rev. F. Beasley, D. D., Rev. J. Croes, Rev. M. H. Henderson; M. W. Collett, Thomas Chapman.

Pennsylvania.—Rev. W. H. Delancy, D. D., Rev. W. C. Mead, D. D., Rev. G. Upfold, D. D., Rev. J. Rodney, Jun., Rev. Geo. Boyd, Rev. H. W. Ducachet, M. D.; David Scott, J. Read, Wm. Meredith, Hon. J. Reed, James S. Smith.

Delaware.—Hon. S. Paynter.

Maryland.—Hon. W. E. Wyatt, D. D., Rev. J. Johns, D. D., Rev. J. P. K. Henshaw, D. D., Rev. J. Spencer, D. D.; Judge Brice, Judge Eccleston, F. S. Key, J. C. Herbert.

Virginia.—Rev. R. Keith, D. D., Rev. N. H. Cobbs, Rev. E. McGuire; Dr. C. Berkeley, P. Nelson.

North Carolina.—Duncan Cameron, Josiah Collins.

South Carolina.—Rev. C. E. Gadsden, D. D., Rev. A. Gibbs, Rev. C. Hanckel, Rev. P. T. Gervais, Rev. W. H. Barnewell, Rev. P. Trapier; Thomas Lowndes, Wm. Heyward, D. E. Huger, Dr. J. Stuart, Dr. P. Tidyman.

Georgia.—Rev. E. Neufville.

Tennessee.—Rev. L. Polk.

Ohio, Kentucky, Alabama, Michigan, Maine, and Vermont, no nominations.

☞ A Quarterly Meeting of the New York Protestant Episcopal Sunday school Society, will be held on Sunday evening next, 14th inst., at All Saints' Church, when a sermon will be preached by the Rev. Benjamin I. Haight, and a collection made in aid of the funds of the Society. All persons interested in Sunday school instruction are respectfully invited to attend, service to commence at a quarter before 8 o'clock. By order,

N. Y. May 11, 1837. RICHARD LILE, Secretary.

ACKNOWLEDGMENTS.

FOREIGN MISSIONS.

The acting Treasurer has further to acknowledge—

Remitted by Thomas Robins, Esq., Receiving Agent at Philadelphia:—From the Sunday school children of Christ church, Louisville, Ky., an offering for African Mission, per William Musgrave, Esq.; $10; from the Sunday school of the church of the Ascension, Philadelphia, from Mrs. Hill's school, at Athens, per Mr. Graffin, 10 25; from the Male Sunday school of St. Andrew's church, Philadelphia, to be sent to our missionaries at Singapore to be applied by them to the purposes of the mission, in any manner they may deem proper, per A. G. Coffin, superintendent, 22. Collections for one quarter in Sheldon church, South Carolina, 38; from Ladies' Working Society of same parish, 20; from Juvenile Working Society of same parish, 3, for Foreign Missions, per Rev. S. Elliott, Senior—61. From St. Peter's church, Philadelphia, per F. G. Smith, Esq. treasurer, 109 12. From Rev. John Swan, Massillon, Ohio, for Greek mission, per Rev. Thomas G. Allen, 2 50. From weekly contributions of Chester parish, Chestertown, Md., 70 50; one half of Miss Caroline Thompson's donation, 7; donation from Mrs. A. O. Wharton, 2 50, all for African mission, per Rev. A. F. Jones—80. From Juvenile Female Missionary Society of St. James' church, Lancaster, Pa., for the Greek mission, per Rev. Samuel Bowman, 50. From Ohio, for African mission, 3 75, from L. G., for Greek mission, 2 50, per W. Stavely—6 25. From the male and female associations of the church of the Epiphany, Philadelphia, 250 for Greek mission, and 250 for China mission, per Z. Locke, Esq., treasurer—500. From Rev. Mr. Armstrong, Wheeling, Va., per Rev. Mr. Suddards, for Foreign missions, 15, Greek mission, 5 25—20 25. From the Female Auxiliary Missionary Society of Leesburg, Va., for China mission, 10, for Greek mission, 10; and from the Juvenile Missionary Society of same place, for Mrs. Robertson's school at Syra, 5 11, per L. P. Powell, treasurer—25 11. From Mrs. Ann Bull's missionary box, for Greek mission, per Rev. Mr. Clemson, 13 50. Donation from Rev. John B. Clemson, Philadelphia, for Greek mission, 7. From the congregation at Farrandsville, Pennsylvania, for Persian mission, per Rev. William Homman, 1 10. From Miss Forde, Philadelphia, for African mission, 5. Total of receipts in Philadelphia for the months of March and April—$935 08.

CHARLES J. ALDIS, Acting Treasurer,
Bank of America.

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee of the Protestant Episcopal Missionary Society, acknowledges the receipt of the following contributions since his report of the 3d instant:

From the scholars of the Sunday school of St. Luke's church, Rochester, New York, for Sunday schools in Bishop Kember's diocese, by the hands of H. E. Rochester, Esq., 15 00; donation from the Ladies' Circle of Industry, of Bellows Falls, Vermont, for Domestic missions, 20; donation from the Sunday school of Immanuel church, Bellows Falls, Vermont, for Domestic missions, 10. Total $45 00

May 10. JAMES SWORDS, Treasurer.

The Treasurer has also received a letter from Wm. H. Murray, Esq., Receiving Agent for Baltimore and its vicinity, with a certificate of deposite in a bank in Baltimore, for five hundred and sixty dollars, which, when in cash, will be appropriated in the following manner, agreeably to the directions contained in Mr. Murray's letter, viz.:

From a communicant of Trinity church, Washington, D. C., for church in Illinois, per Rev. Mr. Dorr, $10 00; from St. Paul's church, Baltimore, for Domestic missions, 50; from St. Peter's church, Baltimore, after a sermon by the Rev. Mr. Dorr, secretary of Domestic missions, of which for African mission, 13 50. From Juvenile Missionary Association of Female Sunday school for African schools, 32 25; for Syra mission, 16 31; for general purposes, 20; for China mission, 5; for Mrs. Hill's school, Athens, 5; for Domestic missions, 387 44—479 50; from the young ladies of the Rev. Mr. Keock's school, for African missions, 22—561 50; less discount on uncurrent money, 1 50—$560.

☞ The editor of the Episcopal Recorder is respectfully requested to insert this acknowledgment in that paper.

The subscriber respectfully acknowledges the receipt of fifty dollars from Mr. J. A. Perry, for St. Peter's African Church, Brooklyn.

May 4th, 1837. P. LOVERIDGE.

The undersigned acknowledges the receipt of eighty-three dollars and seventy-five cents, from Miss Lavinia Haight, being the amount of a contribution made by members of the Ladies' Bible class of St. Paul's chapel, toward supplying with furniture and books, a room in the General Theological Seminary, to be called "St. Paul's Chapel Room."

May 9, 1837. J. F. SCHROEDER.

GERMAN EPISCOPAL CHURCH.

The Treasurer of the German Episcopal church of St Timothy, thankfully acknowledges the sum of twenty-three dollars, received from the rector of the church of the Redemption, being the amount of a collection made in that church, on Sunday evening last, for the relief of the rector of St. Timothy church.

It is earnestly hoped that this instance of generosity on the part of the rector, wardens, and vestry of the church of the Redemption, for the relief of a worthy and suffering clergyman, may be followed by some of the other and more wealthy congregations of our city.

Also from Rev. Dr. Berrian $5; from comm. fund of Trinity church, 5; from comm. fund of St Luke's church, 5; from a clergyman, 5—$43.

Donations may be left with Messrs. S. S. & Co., or at P. E. P., directed to the treasurer,

JOS. D. FITCH, 362 Bowery.

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending May 11, *from the following persons, viz*:

Rev. Jos. F. Phillips—W. V. Beers—L. H. Young, 2—Joseph Whetham—J. M. Tappan—G. B. Stephens—Rev. S. H. Hughs—Henry I. Seaman—Mrs. C. Mancius—Postmaster, New Milford—Rev. D. H. Short.

Received by the Gen. Prot. Episc. S. S. Union.

John F. Fish—Rev. Wm. Staunton—C. C. Dean—B. Hutchins—Belknap and Hammersley.

TO THE FRIENDS OF THE AFRICAN MISSION.

The Foreign Committee of the Board of Missions of the Protestant Episcopal Church desire to call the attention of the friends of Africa to the interesting condition and encouraging prospects of the Mission at Cape Palmas. Recent communications from the devoted missionary and teachers already faithfully laboring in that distant and benighted field, encourage the hope that GOD is ready to bless the efforts made there with speedy and abundant success. In the persuasion that all who are interested in this cause will be glad to aid in its promotion, they respectfully request donations for the station and mission schools. A list of the articles most needed is given below, as recently transmitted by the Rev. Dr. Savage:

Domestic cotton goods of all kinds, particularly strong coarse bleached shirting or sheeting, strong coarse blue and white checks for aprons;

Ready made clothing generally, suited to the climate;

Crockery ware, of durable quality, such as wash-hand basins, bowls, pitchers, mugs, plates, &c.; cheap table furniture generally;

Men's, women's, and children's shoes;

Spelling-books (Cornly's), elementary school books, stationery, slates, pencils, &c.; infant school apparatus, scripture cards, &c.;

Medicines, carpenters' and joiners' tools, gardening and farming implements, &c.

Donations in any of the above, if directed to the Secretary and General Agent, or (in his absence) to the Rev. J. W. Brown, at the office of Foreign Missions, No. 114 White street, will be faithfully transmitted to their destination.

April 29, 1837.

ST. LUKE'S FEMALE SCHOOL.

The summer quarter of this institution will commence on the second Monday in May, when a share of public patronage is respectfully solicited. All the branches that constitute an enlightened and liberal education are taught here, and the Principal begs leave to assure those who would intrust their daughters to her charge, that no pains is spared in promoting the intellectual and moral improvement of her pupils. For terms, inquire at the building, opposite St. Luke's Church, between the hours of 9 and 3 o'clock, P. M., or at 401 Hudson street.

H. M. PHELPS, Principal.

April 26. 7.3t*

☞ PUBLISHED THIS DAY—

The Children of the Resurrection; or the Believer consoled under the Loss of Relatives and Friends who have not died in the Lord—A Sermon preached in the afternoon of Easter, March 26, 1837, in Calvary Church, New York, by Rev. F. H. Cuming. For sale by the Gen. Prot. Epis. Sunday School Union, 28 Ann street.

TO TRUSTEES OF DISTRICT SCHOOLS.

A respectable married man, of moral habits and plain education, is desirous of obtaining a permanent situation as teacher in a district school. Communications addressed to Mr. George L. Allen, office of the Churchman, will be immediately attended to.

April 22, 1837.

A NEW WORK.

The Primitive Church, the Greek Church, and Protestant Episcopal Church, versus Roman Catholicism and Calvinism, on the subject of Absolute Decrees—just published and for sale at 28 Ann street.

ST. MARY'S HALL,

GREEN BANK, BURLINGTON, NEW JERSEY;

FOR THE EDUCATION OF YOUNG LADIES,

UNDER THE IMMEDIATE SUPERVISION OF THE BISHOP OF THE DIOCESE.

The institution will be opened, with Divine permission, on Wednesday, the third day of May, under the charge of the Rev. ASA EATON, D.D.,* as Chaplain and head of the family, Mrs. SUSAN EATON, as matron, and Miss ELLEN ROTTON,† as principal teacher, with assistant teachers in the several departments. No pupil will be admitted for less than a year.

The scholastic year is divided into a summer term and a winter term, of twenty-two weeks each; the former commencing on the first Wednesday in May, and the latter on the first Wednesday in November. There will be two vacations, of four weeks each, next preceding the days just named.

The *regular expenses* for each term, including boarding and lodging, with fuel and lights, and instruction in all the English branches, the ancient languages, psalmody, plain sewing and the domestic economy, will be one hundred dollars, payable always in advance. From this charge twenty-five per cent. will be deducted for *daughters of clergymen of the Church*. Full courses of lectures in Natural Philosophy and Chemistry, with a complete apparatus, and also in Botany, will be delivered annually, in addition to the instruction in these branches. There will be a charge of six dollars for each term, for the use of bed, bedstead, bedding, and towels. Washing will be charged at fifty cents a dozen. Books and stationery will be furnished at usual prices. There will be provided for the use of the institution a library, selected especially for the use of the teachers and pupils. Pupils who remain will be charged $12 50 for each of the two vacations. A limited number of day-scholars will be received.

The following will be *charges additional* to the above: for instruction in the French language, $7 50 a quarter (of eleven weeks)—in the German, Italian, and Spanish, $10 a quarter; for musical instruction, on the Piano, with use of instrument, $15 a quarter—on the Harp, with use of instrument, $25 a quarter—on the Organ, with use of instrument, $10 a quarter; for instruction in drawing and painting, $8 a quarter—and in fancy work, $6 a quarter.

All money for the use of pupils must be intrusted to the head of the family, under whose direction all purchases are to be made, and all expenses incurred. Advances must be made to meet all such expenditures. Parents will designate the additional branches which are to be pursued.

Attention is particularly requested to the following points:—thoroughness in study and exactness in deportment will be expected of all who desire to continue pupils of the institution—the branches proper to be pursued by each must be left to the discretion of the principal teacher—no pupil to bring to the institution any but devotional and school books—plainness and simplicity in dress, and a just economy in expenditure, will be expected in all, as members of a Christian family.

In its entire organization, St. Mary's Hall is designed to be a Christian household; and the aim will be, by the continual application of domestic influences on Christian principles, to form and to accomplish *the domestic character*. It is the object of the institution—and nothing will be spared for its accomplishment—to promote to the utmost the physical, intellectual, and spiritual improvement of the pupils entrusted to it; and, training them all up "in the nurture and admonition of the LORD," to render them, by the due cultivation of the mind, the manners, and the heart, true Christian ladies, prepared, through grace, for usefulness and influence here, and for "glory, honor and immortality" hereafter.

All communications must be addressed to the "Rev. Asa Eaton, D.D., Chaplain and Head of the Family of St Mary's Hall, Burlington, New Jersey."

Burlington, March 1, 1837.

* From the Rev. Dr. Tyng, Rector of the Church of the Epiphany, Philadelphia:

The information which I have received, that the Rev. Dr. *Eaton*, of Boston, and his lady are to be the united head of the household in St. Mary's Hall, your new school for the education of young ladies, has induced me to offer you, for any purpose which it may serve, in promoting the interests of the institution, this spontaneous expression of my feelings. In Boston and its vicinity, there would be far more propriety in my asking commendation from Dr. Eaton than in my offering it to him. In this section of the country, perhaps my residence here may give me some advantages which he does not possess. Allow me therefore to say, wherever I am known and he is a stranger, that I have known him intimately from my childhood, and have reverenced him, as many beside have done, as an important light for the Episcopal Church in the time of its desolation, and as the friend and guide to many of our young men in their preparation for the ministry, as he was in many respects to myself. Parents may confide in the certainty that whatever long-tried piety, and moderate, calm, and Christian manners, and an affectionate, tender, and parental spirit, can do for the benefit of their daughters, they will find in intrusting them to the care of Dr. Eaton. Mrs. Eaton is a lady of the most respectable connexions in her native city; and by her education and manners, and the class of society to which she has been accustomed, as well as by her piety and domestic character, will be found in a high degree qualified for the maternal care of the interesting subjects of her charge. I am of opinion that no similar institution can present, as far as the heads of the family are concerned—for I am unacquainted with the arrangements for the department of instruction—superior advantages for those young ladies for whom Christian parents seek a Christian education.

†From the Rev. Dr. Eastburn, Rector of the Church of the Ascension, New York:

Right Rev. and Dear Sir—In reply to your request that I would state to you my opinion of the character and qualifications of Miss ROTTON and her sister, it gives me pleasure to say, that, from testimonials submitted to me, I have been brought to the conviction that they would prove an invaluable acquisition to any establishment for female education in which they might be placed. With both of these ladies my acquaintance is but of a recent date. The elder of them, however, whom you have selected as the principal teacher of St. Mary's Hall, I have had an opportunity of seeing once or twice lately; and have learned enough from these interviews to say with confidence, that you will find in her not only a lady of great accomplishments, but one fitted, by the superior delicacy and refinement of her manners, and by her unostentatious but deep-toned piety, to exert the most salutary influence upon all intrusted to her care. I think it right to state that these ladies received their education at a school of great celebrity at Clifton, in England, the advantages of which, though perhaps not generally known in this country, will be properly appreciated by all who are acquainted with its character. That these highly esteemed persons may prove an extensive blessing in the new sphere of action which they have selected, is the prayer of yours, very respectfully and truly. 7—3t

NEW BOOKS.

☞ RICH Poor Man and the Poor Rich Man, by Miss Sedgwick; Botany of the Scriptures, by a lady; and a few copies of the Wreath, and Religious Souvenir, for 1837, for sale by the General Protestant Episcopal Sunday School Union, 28 Ann street.

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N. B.—For the department of Mathematics and Natural Philosophy, a young clergyman would be preferred, who would be willing, in addition to his scholastic duties, to preach once a week. This is not, however, an absolute requisition.

Application may be made (if by letter, *post paid*) to the Rev. Dr. ARNOLD, Principal of the Institute,

March 30. Bordentown, N. J.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

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March 25, 1837.—tf

From the British Magazine.

PARISIAN BREVIARY.

Some short hymns for the different hours of prayer appeared long since in the Magazine; it may not be amiss to give some few others of the same kind, which were then omitted. These hymns are changed for others according to the different seasons, as well as many of them according to the days of the week; and those which are here translated are taken from the Easter season, except the first, which is the Sunday hymn for the summer quarter, and that is given as agreeable to the others in subject and spirit—considering the Sunday, as it has been expressed with great propriety, "an Easter day in every week."

In the Latin hymns, the classical reader will perceive with interest the character of Hebrew poetry introduced into the Latin lyric instead of its own appropriate style—I mean the regular clauses and short sentences corresponding with each other, and terminating with the stanza, instead of the continuous flow of the latter. This serves admirably to support the simplicity of sacred poetry; and the distinctness in the character of these two Latin styles (the sacred and the classical) prevents the fastidious ear of the Latin scholar from being offended at the introduction of Christian sentiments into classic language and verse.

In connexion with the subject of the hymns are given some of the beautiful collects for Easter week, which week is styled "in Albis." During this week there is not only a collect appointed for each day, but also three others, one "*in baptisterio*," another "*ad stationem*," and another "*in choro*." A few of these latter have been selected, as want of space forbids the whole. The first collect for Easter day is the same which we have retained, and the others, from whatever source they may be derived, appear to be in perfect keeping with it. All these collects (especially those in *baptisterio*) may be remarked as serving to build up in the Christian the grace of baptism, and in the right holding of that sacrament. Such sentiments, at such a place, at such a time—that of Easter—and on such an occasion,—one of the solemn times of baptizing,—thus infused into the devotional forms of a Church, seem beautifully calculated to serve as a preventive against the modern erroneous (I almost fear we must call it heretical) notion on the subject, the denial of baptismal regeneration.

A Hymn at the Nocturnal Office.

Die dierum principe Lux e tenebris eruta; Christi sepulchri carcere, Lux vera mundi prodiit.	Morn of morn and day of days, Silent as the morning's rays, From the sepulchre's dark prison CHRIST, the light of lights, hath risen!
Et mors, et horrendum chaos Vocem jubentis audiunt; Nos surdiores, O pudor! Deo pigebit obsequi!	He commanded, and his word Death and the dread chaos heard. We, O shame, more deaf than they In the chains of darkness stay!
Umbris sepulta dum stupet, Natura lucis filii, Surgamus, et noctem piis Exerceamus canticis.	Nature 'neath the shadow lies; Let the sons of light arise, All throughout night's stillness deep Holy symphonies to keep!
Legem, prophetas, et sacro Psalmos calentes lumine, Profana dum silent loca, Divina templa personent.	While the dead world sleeps around, Let the sacred temples sound; Law and prophet and bless'd psalm, Lit with holy light so calm.
Cœlestis hæc vincat tuba Cordis soporem languidi; Novique mores exprimant Vitam resurgentis novam.	Thus to hearts in slumber weak Let the heavenly trumpet speak! New ways mark the newly born, Like the streaks of early morn.
Hoc consequemur, te duce Fons caritatis, O Deus, Qui legis addis literæ Vitæ datorem Spiritum.	Guard and guide, be this from thee, Sole fountain of all charity! Thou who dost the Spirit give, Bidding the dead letter live!
Sit laus Patri; laus Filio; Par sit tibi laus, Spiritus, Afflante quo mentes sacris Lucent et ardent ignibus.	Equal praise to Father, Son, And to thee, the Holy One, By whose quick'ning breath divine Our dull spirits burn and shine.

A Hymn at the Lauds.

Aurora lucis dum novæ Spargit polum fulgoribus, Victoris Agni jubilans Orbis triumphos personet.	The new moon hath risen From the tomb's murky prison; Go sound the trumpet forth, and the immortal jubilee.
Fuso Redemptor sanguine Piavit orbis crimina, Scissoque sanctuarium Patere dat velamine.	The Lamb from the skies Hath made the sacrifice; Rend away the temple veil, and ope the sanctuary.
Granum solo reconditum Iners manere non potest: Vix mortuum jam germinat; Hinc quanta pullulat seges!	The seed laid in earth Hath burst to glorious birth, Amid her empty shrouds the widowed grave sits desolate.
Non destruuntur funere, Sed seminantur corpora: Fecit resurgendi viam Surgens ab inferis Deus. &c., &c.	A power hath shook the tomb, Quick'ning earth's secret womb; GOD himself hath burst the way, and oped the massy gate.

A Hymn at the Vespers.

Forte tegente brachio, Evasimus rubrum mare, Tandemque durum perfidi Jugum tyranni fregimus.	Bound by a holy charm, We pass'd through raging sea, And 'neath a mighty arm Burst chains of slavery.
Nunc ergo lætas vindici Grates rependamus Deo; Agnique mensam candidis Cingamus ornati stolis.	Let us His praise unfold Who our avenger came, And robed in pureness hold The festal of the Lamb!
Hujus sacrato corpore, Amores igne fervidi Vescamur atque sanguine; Vescendo vivimus Deo.	He for our souls did bleed; Oh, then, in holy love, Upon him let us feed, And live to GOD above!
Jam Pascha nostrum Christus est, Hic Agnus, hæc est victima, Cruore cujus illitos Transmittit ultor angelus.	CHRIST is our sacrifice, The Lamb come down from high, Death's angel dread descries His blood, and passes by.
O digna cœlo victima, Mors ipsa per quam vincitur, Per quam refractis inferi Prædam relaxant postibus.	O victim worthy heaven, Of death the victory, Who chains of hell hath riven, And borne her gates away!
Christus sepulchri faucibus Emersus ad lucem redit; Hostem retrudit tartaro, Cœlique pandit intima.	From jaws of the dark tomb, He bursts into the light, And opes beyond the gloom The heavenly Infinite.

At the Completorium (or last office at night.)

Ant. GOD hath delivered us from the power of darkness, and translated us into the kingdom of his dear Son.—Colos. i.

The Hymn.

Jesu, Redemptor seculi, Qui tertio post funera Redux ab inferis die, Mortem resurgendo necas!	Thou who to save The world didst die, and then thy breath Resume, to vanquish gloomy death, And kill the grave.
Nox atra jam terras premet, Mergetque somno lumina; Hostis furorem perfidi, Artesque cæcas disjice.	O'er all below Night reigns, our eyes are weighed with sleep, Oh, from the wiles and watchings keep Of the great foe!
Ut justa dum curas levat, Et corpus instaurat quies; Sic membra somnus occupet, Ne corda torpor opprimat. &c.	May rest, which lays Care's lid, and labor's brow doth slake, Quicken our hearts more fresh to wake Unto thy praise.

Capitulum. 1 Thess. v.

Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkness. Therefore let us not sleep as do others; but let us watch and be sober.

r. Into thy hands, O LORD, I commend my spirit. Into thy hands.——*v.* For thou hast redeemed me, O LORD, thou GOD of truth. Into thy hands.

v. Keep me as the apple of an eye.——*r.* Hide me under the shadow of thy wings.—Ps. xvii.

Some of the Collects in Easter week.

O GOD, who by the resurrection of CHRIST dost repair us unto everlasting life, fulfil the unspeakable sacrament of thy goodness, that when our Saviour shall have returned in his majesty, thou mayest make us, whom thou hast regenerated in baptism, to be clothed with a blessed immortality, through the same JESUS CHRIST.

O GOD, who hast been pleased through the grace of baptism, to seal our faith in thy resurrection, grant that, freed from the death of sin, we may walk in newness of life, who livest and reignest one GOD.

O GOD, whose Son submitted to the death of the cross in order to redeem the world, grant unto us who now rejoice in this our redemption, that we may by thy gift come to the fruition of eternal joy through the same LORD.

O GOD, who to those who are born anew of water and the HOLY GHOST dost open the gate of thine everlasting kingdom, increase in thy servants the grace which thou hast bestowed, that they may be cleansed from all their sins, and be deprived of none of thy promises through CHRIST.

O GOD, through whom redemption hath come unto us and adoption is bestowed, have regard, we beseech thee, to the works of thine own mercy; that as we have been born again in CHRIST, the eternal inheritance may be vouchsafed unto us, and the true freedom of thy sons through the same CHRIST.

Grant, we beseech thee, ALMIGHTY GOD, that as we have been made anew by the remedies of this our passover, and have put off the likeness of our earthly parent, we may be changed into the image of our heavenly Maker who liveth and reigneth ever.

O GOD, who hast suffered on the cross for us, and bought us at a great price, pour into our hearts the power of thy assistance, that our life may ever glorify thee who livest and reignest with GOD the Father, in the unity of the Holy Spirit.

O GOD, who through the mystery of the passover hast instructed us to relinquish the old man and to walk in newness of spirit, grant that, renewed by thy sacraments, we may preserve the gifts of thy grace.

Shed abundantly, O LORD, thy grace on us thy servants; and grant that, as by divine baptism we have been born again into the image of thy Son, we may never be plucked away from the power of thy kingdom.

O GOD, who hast given unto us to celebrate this paschal sacrament in the spirit of freedom, teach us to hate those things at which thou art angry, and to love that which thou dost command.

O GOD, who at the fountain of baptism hast renewed those who believe in thee, keep in thine own custody those who are born again in CHRIST, that by no incursions of error they may lose the grace of regeneration.

O GOD, who by the resurrection of CHRIST dost repair us unto everlasting life, lift up our hearts unto the Author of our salvation, where he now sitteth at thy right hand, that he who for our sakes came to be judged may also in our behalf come as Judge, the same JESUS CHRIST, thy Son, our LORD, who liveth and reigneth in unity with thee.

[The terminations of these Collects which are here mostly omitted, are similar to our own, but varying according to an express rule.]

MISCELLANEOUS.

From the Edinburgh Episcopal Magazine.

EPISCOPAL CHURCH OF SCOTLAND AFTER THE REVOLUTION.

The persecution of the Episcopal clergy at and after the Revolution cannot be paralleled in history. They were sacrificed by the new government to the fanatical rage and fury of the Covenanters. With disgraceful partiality, the government openly avowed that the obedience of the Episcopal clergy should not prevent their utter ruin and extirpation. Their distress would have excited the commiseration even of savages; but the Solemn League and Covenant had seared the hearts and blinded the consciences of men. To such an extent was this delusion carried, that the Covenanters imagined that their unchristian barbarities were good and acceptable service to heaven. They openly asserted that they were bound to persecute the clergy by the obligations of that detestable instrument. Under this antichristian covenant the Episcopal clergy were rabbled out of their churches and houses—their furniture broken or burned—what money or provision they possessed plundered by the rabble—and no means afforded them of recovering any part of their property. None of them had received one penny of their stipends, due for the memorable year 1688; and only a small portion of that for 1687 had been paid. To the stipends of these two years they were entitled, both in law and equity. The bishops labored under the same injustice as the inferior clergy; for neither had their revenues been paid for that year. While suffering under this privation, Dr. Robinson and Mr. Malcom, two of the ministers of Edinburgh, prosecuted Bishop Rose for their stipends. They had been prebendaries of the Cathedral of Edinburgh, and as such were entitled to ten pounds per annum, payable by the bishop. These men apostatized, and in the vain hope of ingratiating themselves with the Presbyterians, they preached against the pride of prelacy and the insupportable bondage of episcopacy. As a last effort for popularity, they prosecuted his lordship before the bailies for their stipends as prebendaries. But all would not do; the Presbyterians loved the treason, but they never would trust the traitors.

[A long detail of persecutions is here omitted.]

These hardships were borne with Christian meekness and resignation. The language of one of the sufferers deserves to be recorded:—"I wish that they (the persecuted clergy) may make a Christian use of their present trials, and give the world a proof of that greatness of soul that qualifies men for the priesthood: that all round about them may be convinced *that he that is in them is greater than he that is in the world.*" But their personal sufferings, though great, were not their only afflictions. A *moral martyrdom* of false accusations and malicious libels, not only was suffered while living, but has been most industriously and barefacedly continued to their memories ever since. This malignity has been not only fastened on these men, but impregnated as it were upon their successors. Although the Episcopal clergy were most liberally accused of *ignorance, insufficiency, negligence, scandal, and error,* yet not one particular accusation was ever made good or sustained. It was a sort of declamatory process, which suited every purpose and every person. We are far from alleging that the clergy of that, or of any day were all saints, or all the most learned men in the world. They had their gifts in earthen vessels, and were men of like passions with their Presbyterian persecutors. But we do fearlessly assert, that generally, for learning and piety, no Christian Church could produce their superiors. "I must tell you," says their apologist, "that I know not a more *unblameable* company of men upon earth than the Episcopal clergy of Scotland. Nor do I know of any five of them in the whole nation, who could not undergo the severest examinations used in the Christian Church preparatory to ordination."* At the period of the Revolution, the clergy of Scotland stood superior to any previous period of her history. It is true such constellations as Dr. Forbes of Corse, Dr. Baron, and some others, did not every day appear; but the lustre of a pious and devotional life universally marked their professional lives. Such of their writings as have come down to our day clearly mark their classical, as well as theological learning. Their examination previous to ordination was particularly severe. None were ordained till he had taken his degree of M. A at some university; and secondly, being five years student of divinity. A candidate for holy orders was required to deliver a homily on a prescribed text before the presbytery. Next, he was required to explain some (generally a Popish controverted) point, and sustain disputes on it. After this he was examined on his acquaintance with languages and chronology. He was likewise obliged to answer extemporarily whatever questions in divinity any member of presbytery might choose to ask. If we have not been misinformed, this is the mode of procedure in the Diocese of Aberdeen at the present day. This was technically denominated "the questionary trial." But in addition to all this, the candidate had to analyse and comment on a proposed text. In this way he had to show his knowledge in textual, critical, and casuistical theology. On another day he had to show his abilities in drawing inferences and conclusions. Lastly, the candidate had to preach a sermon in public to a mixed audience. After all these trials, the presbytery considered of the propriety of remitting him to his studies, or recommending him to the bishop for ordination. When ordained deacon, he remained in that office for two, three, or more years, till presented to a benefice. Before being ordained a priest, he had again to undergo with much greater severity the whole of the preceding examinations. This circumstance alone may dispose of the accusation of ignorance. But in real truth, their ignorance consisted, in the opinions of their bigoted adversaries, in their being Anticalvinistic. Had they maintained with uncharitable pertinacity, that some "angels and men thus predestinated and foreordained are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished;" but above all, had they taught that *resistance* to all in authority was of divine right, then they would neither have been considered "*ignorant, insufficient, negligent, scandalous,* nor *erroneous.*"

The Episcopal clergy were most furiously accused of *immorality* as well as ignorance. They were accused of being *profligate* and *debauched;* and that they were generally such as were unacquainted with the "operation of the Spirit of GOD upon their hearts." This is one of those libels which emanated from the accuser of the brethren—*the father of lies.* The greatest possible pains were taken to exclude immoral men from the sacred ministry. On presentation to a benefice, and before any one was either collated or put in Priests' Orders, the bishop's edict was publicly read in the church to which he was presented. It invited and required the parishioners to make their objections on the score of morality to the bishop, against an appointed day. If any blemish was substantiated, he was rejected. Against those in the ministry, the discipline was exceedingly sharp. Suspension followed one act of drunkenness clearly proved; deposition and deprivation was the consequence of a second act, even although some years intervened. When Dr. Leighton usurped the See of Glasgow, and was called commendator, there was a horrible outcry of *ignorance* and *immorality* excited against the clergy of that diocese. Instigated by Gilbert Burnet, afterwards Bishop of Salisbury, the Commendator resolved to make a thorough investigation and purgation. His prejudice and partiality were thrown into the scale against the clergy. He not only allowed, but invited the people to accuse their clergy. In a diocese where the people were steeped to the chin in the guilt of the Covenant, it is not surprising that some hundreds were promptly indicted. Yet out of these only *one* was found worthy of deposition, and he not without strong suspicion of injustice. Burnet himself was at last forced to confess that the clergy were grossly libelled; and that it was the pure spirit of fanaticism which made the people calumniate them. One of these clamorous accusations of *scandalous immorality* was excited against the learned and excellent Dr. Alexander Monro. He was Principal of the University of Edinburgh, and on the 28th October previous to the Revolution, a *Conge d'elire* passed the great seal for his election for the See of Argyle. He, with many others, says Bishop Walker, "who were thus shamefully accused, did not disdain to come forward for the sake of outraged religion and truth, *to prove a negative,* so far as the positive and written testimony of the best members of society in which they lived could prove their worth. Dr. Monro published a collection of sermons, preached most of them before the magistrates and judges in the northeast auditory of St. Giles' Church, Edinburgh, which he dedicates to his friends and acquaintances in the said parish. I copy from it the following paragraph,—'I am heartily sorry that our country should be the theatre of so many complaints and disorders, and that the immediate servants of the sanctuary, both bishops and presbyters, should be run down with clamor and violence, for no other reason that I know, but because they are separated from the world to the peculiar service of the living GOD. Notwithstanding all this, we ought to *possess our souls in patience,* and to believe that *not a hair of our heads falls to the ground without our heavenly Father.* And this one truth may compose our spirits against all storms and disasters, and teach us to resign ourselves without struggling to the disposal of heaven. When we are sincerely humbled for our sins, both national and personal, *He will visit us again in the multitude of his tender mercies;* and therefore it is more our duty to look unto him that smites us, than to complain of our oppressors. It may be that they themselves, who have been most active in our calamities, are somewhat sensible of their cruelty; and if not, we heartily pray that GOD would *bring into the way of truth all such as have erred and are deceived.* The present desolations of our Church may be palliated with many little excuses; but all the rhetorical colors imaginable can never hide the consequences of so monstrous a charge,' (of immorality.) The same Christian spirit appears to have guided those persecuted men generally, for I find similar language in Sage, in Garden, and in others." Men actuated by such charitable and humble sentiments cannot be with justice accused of immoral lives. But at the Revolution, "the lowest of the people" were elevated to pulpits that had been occupied by men of learning, polished manners, and high birth. The godly brethren, having a bad cause to sustain, brought a railing accusation against those whose places they had usurped. Consequently, a charge of immorality was one of those artifices to which they resorted in order to depreciate the characters of the Episcopal clergy. "If," says the author of an Apology for the clergy of the Church of Scotland, "there be so many libels gathered by Presbyterians, it may provoke their enemies to recriminate, and if the vindicator thinks that such *scurrilous* writings can serve the common cause of religion, I wish him more wisdom and sobriety; I condemn all such methods in all parties, but if the thing were allowable, we could tell him that many of his associates in the ministry are *very scandalous,* some of them adulterers, some fornicators, some blasphemers, some whole Presbyterian families incestuous,—

—sed præstat motos componere fluctus.

* Apology for the clergy of Scotland, p. 16.

To be continued.

KING EDWARD THE SIXTH'S CATECHISM.

Master. All these foundations that thou hast laid are most true. Now, therefore, let us go forward to those his doings wherein lieth our salvation and conquest against that old serpent.

Scholar. It shall be done, good master. After that CHRIST JESUS had delivered in charge to his apostles that most joyful, and in all points heavenly doctrine, the Gospel, which, in Greek, is called Euangelion, in English good tidings, and had, as by sealing, established the same with tokens and miracles innumerable, whereof all his life was full; at length was he sore scourged, mocked with pouting, scorning, and spitting in his face: last of all, his hands and feet bored through with nails: and he fastened to a cross. Then he truly died, and was truly buried, that by his most sweet sacrifice he might pacify his Father's wrath against mankind: and subdue him by his death who had the authority of death, which was the devil. Forasmuch, not only the living, but also the dead, were they in hell, or elsewhere, they all felt the power and force of this death; to whom, lying in prison, (as Peter saith,) CHRIST preached, though dead in body, yet relived in spirit.

The third day after, he uprose again, alive in body also, and with many notable proofs, the space of forty days he abode among his disciples, eating and drinking with them. In whose sight he was conveyed away in a cloud up into heaven; or rather, above all heavens: where he now sitteth at the right hand of GOD the Father; being made LORD of all things, be they in heaven or in earth: king of all kings: our everlasting and only high bishop: our only attorney: only mediator: only peace-maker between GOD and men. Now, since that he is entered into his glorious majesty, by sending down his Holy Spirit unto us, (as he promised,) he lighteneth our dark blindness; moveth, ruleth, teacheth, cleanseth, comforteth, and rejoiceth our minds, and so will he still continually do till the end of the world.

Master. Well, I see, thou hast touched the chief articles of our religion, and hast set out, as in a short abridgment, the creed that thou didst rehearse. Now therefore, I will demand the questions of certain points.

Scholar. Do as shall please you, master; for you may more perfectly instruct me in those things that I do not thoroughly understand, and put me in remembrance of that I have forgotten: and print in my mind deeper such things as have not taken steadfast hold therein.

Master. Tell me then. If by his death we get pardon of our sins, was not that enough, but that he must also rise again from the dead?

Scholar. It was not enough, if ye have a respect either to him or to us. For unless he had risen again, he should not be taken for the Son of GOD. For which cause also, while he hung upon the cross, they that saw him upbraided him, and said, "He hath saved others, but cannot save himself: let him now come down from the cross, and we will believe him." But now uprising from the dead to everlasting continuance of life, he hath showed a much greater power of his Godhead, than if, by coming down from the cross, he had fled from the terrible pains of death. For to die is common to all men, but to loose the bonds of death, and by his own power to rise again, that properly belongeth to JESUS CHRIST, the only-begotten Son of GOD, the only author of life.

Moreover, it was necessary, that he should rise again with glory, that the sayings of David and other prophets of GOD might be fulfilled, which told before, that neither his body should see corruption, nor his soul be left in hell. As for us, we neither had been justified, nor had had any hope left to rise again, had not he risen again, as Paul doth in divers places plainly show. For if he had remained in the prison of death, in the grave, and been holden in corruption, as all men beside, how could we have hoped for safety by him, which saved not himself? it was meet therefore and needful for the part that he had in hand, and for the chief stay of our safeguard, that CHRIST should first deliver himself from death, and afterwards assure us of safety by his uprising again.

Master. Thou hast touched, my son, the chief cause of CHRIST's rising again. Now, would I fain hear thy mind of his going up into heaven. What answer thinkest thou is to be made to them that say, it had been better for him to tarry here with us presently to rule and govern us? For beside other divers causes, it is likely that the love of the people toward their prince, especially being good and gracious, should grow the greater by his present company.

Scholar. All these things which he should do present, that is to say if he were in company among us, he doth them absent. He ruleth, maintaineth, strengtheneth, defendeth, rebuketh, punisheth, correcteth, and performeth all such things as do become such a prince, or rather GOD himself. All those things, I say, performeth he, which belong either to our need or profit, honor or commodity.

Beside this, CHRIST is not so altogether absent from the world, as many do suppose. For albeit, the substance of his body be taken up from us, yet is his Godhead perpetually present with us, although not subject to the sight of our eyes. For things that be not bodily cannot be perceived by any bodily mean. Who ever saw his own soul? No man. Yet what is there more present, or what to each man nearer, than his own soul? Spiritual things are not to be seen, but with the eye of the Spirit. Therefore, he that in earth will see the Godhead of CHRIST, let him open the eyes, not of his body, but of his mind, but of his faith, and he shall see him present, whom eye hath not seen: he shall see him present, and in the midst of them, wheresoever be two or three gathered together in his name: he shall see him present with us, even unto the end of the world. What? said I. Shall he see CHRIST present? Yea, he shall both see and feel him, dwelling within himself in such sort, as he doth his own proper soul. For he dwelleth and abideth in the mind and heart of him, which fasteneth all his trust in him.

Master. Very well: but our confession is, that he is ascended up into heaven. Tell me, therefore, how that is to be understood?

Scholar. So use we commonly to say of him, that hath attained to any high degree or dignity, that he is ascended up, or advanced into some high room, some high place or state: because he hath changed his former case, and is become of more honor than the rest. In such case is CHRIST gone up, as he before came down. He came down from highest honor to deepest dishonor, even the dishonor and vile state of a servant, and of the cross. And likewise afterward he went up from the deepest dishonor to the highest honor, even that same honor which he had before. His going up into heaven, yea, above all heavens, to the very royal throne of GOD, must needs be evident by most just reason, that his glory and majesty might in comparison agreeably answer to the proportion of his baseness and reproachful estate. This doth Paul teach us, in his writings to the Philippians: "He became obedient even unto death: yea, the very death of the cross. Wherefore, GOD hath both advanced him to the highest state of honor; and also given him a name above all names: that at the name of JESUS every knee should bow, of all things in heaven, earth, and hell."

But although he be already gone up into heaven, nevertheless, by his nature of Godhead, and by his Spirit, he shall always be present in his Church, even to the end of the world. Yet this proveth not that he is present among us in his body. For his Godhead hath one property, his manhood another. His manhood was created, his Godhead uncreated. His manhood is in some one place of heaven; his Godhead is in such sort eachwhere, that it filleth both heaven and earth.

But to make this point plainer, by a similitude, or comparing of like to like. There is nothing that doth trulier, like a shadow, express CHRIST, than the sun, for it is a fit image of the light and brightness of CHRIST. The sun doth alway keep the heaven, yet do we say, that it is present also in the world; for without light there is nothing present, that is to say, nothing to be seen of any man, for the sun with his light fulfilleth all things. So, CHRIST is lifted up above all heavens, that he may be present with all, and fully furnish all things, as St. Paul doth say.

But as touching the bodily presence of CHRIST here in earth, (if it be lawful to place in comparison great things with small,) CHRIST's body is present to our faith; as the sun, when it is seen, is present to the eye: the body whereof, although it do not bodily touch the eye, nor be presently with it together here in earth, yet is it present to the sight, notwithstanding so large a distance of space between. So, CHRIST's body, which at his glorious going up was conveyed from us; which hath left the world, and is gone unto his Father; is a great way absent from our mouth, even then when we receive with our mouth the holy sacrament of his body and blood. Yet is our faith in heaven, and beholdeth that Sun of Righteousness, and is presently together with him in heaven, in such sort as the sight is in heaven with the body of the sun: or in earth the sun with the sight. And as the sun is present to all things by his light, so is CHRIST also in his Godhead. Yet neither can from the body the light of the sun be sundered; nor from his immortal body the Godhead of CHRIST. We must therefore so say, that CHRIST's body is in some one place of heaven, and his Godhead every where: that we neither of his Godhead make a body, nor of his body, a GOD.

Master. I see, my son, thou art not ignorant after what sort CHRIST is rightly said to be from us in body, and with us in spirit. But this one thing would I know of thee. Why CHRIST our LORD is thus conveyed away from the sight of our eyes, and what profit we take by his going up to heaven?

Scholar. The chief cause thereof was to pluck out of us that false opinion, which sometime deceived the apostles themselves: that CHRIST should in earth visibly reign, as other kings and ruffling princes of the world. This error he minded to have utterly suppressed in us, and that we should think his kingdom to consist in higher things. Which thing he therefore thought fitter, because it was more for our commodity and profit, that some such kingdom should be set up, as the foundations thereof should rest upon our faith. Wherefore, it was necessary that he should be conveyed away from us, past perceiving of all bodily sense; that by this mean our faith might be stirred up, and exercised to consider his government and providence, whom no sight of bodily eyes can behold.

And forasmuch as he is not king of some one country alone; but of heaven and earth, of quick and dead: it was most convenient that his kingdom should be otherwise governed, that our senses may attain unto. For else he should have been constrained, sometimes to be carried up to heaven: sometimes to be driven down to the earth: to remove sometimes into one country, sometimes into another: and, like an earthly prince, to be carried hither and thither, by divers change of chanceable affairs. For he could not be presently with all at once, unless his body were so turned into Godhead, that he might be in all, or in many places together: as Eutyches, and certain like heretics, held opinion.

If it so were, that he might be eachwhere present with all, at one very instant of time; then were he not man, but a ghost: neither should he have had a true body, but a fantastical: whereof should have sprung forthwith a thousand errors: all which he hath despatched by carrying his body up whole to heaven. In the mean season he, remaining invisible, governeth his kingdom and commonwealth, that is, his Church, with sovereign wisdom and power. It is for men to rule their commonwealths by a certain civil policy of men; but for CHRIST and GOD, by a heavenly godlike order.

But all that I have hitherto said containeth but a small parcel of the profit that we take by the carrying up of CHRIST's body into heaven. For there are many more things, that here might be rehearsed, whereof large store of fruit is to be gathered. But especially this may not be left unspoken: that the benefits are such and so great, which come unto us by the death, rising again, and going up of CHRIST, as no tongue either of men or angels is able to express. And that you may know my mind herein, I will rehearse certain of the chief: whereunto, as it were two principal points, the rest may be applied.

I say therefore, that both by these and other doings of CHRIST, two commodities do grow unto us; the one, that all the things, that ever he hath done for our profit and behoof, he hath done them, so that they be as well our own, if we will cleave thereunto with steadfast and lively faith, as if we had done them ourselves.

He was nailed to the cross; we were also nailed with him, and in him our sins punished. He died and was buried; we likewise with our sins are dead and buried, and that in such sort, that all remembrance of our sins is utterly taken out of mind. He is risen again, and we are also again with him; that is, are so made partakers of his rising again and life, that from henceforth death hath no more rule over us. For the same spirit is in us, that raised up JESUS from the dead. Finally, as he is gone up into heavenly glory, so are we lifted up with him. Albeit, that these things do not now appear, yet then shall they all be brought to light, when CHRIST the light of the world, shall show himself in his glory, in whom all our bliss is laid up in store. Moreover, by his going up are granted us the gifts of the HOLY GHOST: as Paul doth sufficiently witness, Ephes. iv.

The other commodity, which we take by the doings of CHRIST is: that CHRIST is set for an example unto us, to frame our lives thereafter. If CHRIST hath been dead; if he hath been buried for sin; he was so but once. If he be risen again; if he be gone up to heaven: he is but once risen, but once gone up. From henceforth he dieth no more, but liveth with GOD, and reigneth in everlasting continuance of glory. So, if we be dead; if we be buried to sin; how shall we hereafter live in the same? If we be risen again with CHRIST; if by steadfast hope we live now in heaven with him: heavenly and godly things, not earthly and frail, we ought to set our care upon. And even as heretofore we have borne the image of the earthly man, so, from henceforward let us bear the image of the heavenly.

As the LORD CHRIST never ceases to do us good, by bestowing upon us his Holy Spirit: by garnishing his Church with so many notable gifts; and by perpetually praying to his Father for us: like reason ought to move us to aid our neighbor with all our endeavor; to maintain, as much as in us lieth, the bond of charity. And to honor CHRIST our LORD and Saviour; not with wicked traditions and cold devices of men, but with heavenly honor and spiritual, indeed most fit for us that give it, and him that shall receive it: even as he hath honored and doth honor his Father: for he that honoreth him, honoreth also the Father: of which he himself is a substantial witness.

(*To be continued.*)

Election of Roman Catholic Bishops.—The made of election has been altered by a rescript from Rome, dated 25th of April, 1825. By this decree it is directed that there should be only one scrutiny, not three; and that in this one the three priests should be selected who have most votes, without distinction of "worthy," "more worthy," or "most worthy." The three names are then to be sent to the court of Rome, and his holiness appoints which of the three he thinks most fit to receive the prelacy.

"I resolve," says Bishop Beveridge, "never to speak of a man's virtues before his face; nor of his faults behind his back;" a golden rule! the observation of which would at one stroke banish flattery and defamation from the earth.